THE ELEMENTS OF UNIVERSAL ERUDITION,

CONTAINING AN

ANALYTICAL ABRIDGMENT

OF THE

SCIENCES, POLITE ARTS,

AND

BELLES LETTRES,

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Indocti discant, & ament meminisse periti.

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BOOK THE THIRD.

CHAP. I.

OF THE

BELLES LETTRES,

AND THE

Sciences of Memory in General.

I. WHETHER we conſult the voluminous dictionaries of the French language, or thoſe treatiſes that profeſs to point out the method of ſtudying and teaching the Belles Lettres, we find not, in the one or the other, either a clear definition, or a ſuccinct explication of the words Belles Lettres, nor any ſummary of thoſe ſciences which are comprehended under that general and collective denomination. It appears to be a vague term, under which every one may include whatever he thinks proper. Sometimes we are told that by the Belles Lettres is meant, "the knowledge of the arts of "poetry, and oratory; ſometimes, that the true "Belles Lettres are natural philoſophy, geometry, "and other eſſential parts of learning; and ſome-"times, that they comprehend the art of war, by "land and ſea: in ſhort, they are made to include "all that we know, and whatever we pleaſe; ſo

" that in treating on the Belles Lettres, they talk of " the uſe of the ſacraments, &c. *" In a word, it were an endleſs taſk to attempt to enumerate all the parts of literature that different learned men have comprehended under this title. The ſame indeciſion is to be found in the term *humanity* or claſſical learning; under which they include at pleaſure, either more or leſs of the preparatory parts of learning, as grammar, rhetoric, &c. which are taught at ſchools, or in colleges, to ſuch as are intended for the ſtudy of the ſuperior ſciences. In the midſt of this uncertainty, it ſeems to be lawful for a private foreigner, who dwells at two hundred leagues diſtance from Paris, and is much embarraſſed by ſo many different reſpectable authorities, to fix for himſelf the true import of the term; provided, however, that he humbly acknowledge his error whenever any maſter of the French language ſhall prove, by well-eſtabliſhed uſage, that he is wrong.

II. We comprehend, therefore, under the term belles lettres, all thoſe inſtructive and pleaſing ſciences which occupy the memory and the judgment, and do not make part, either of the ſuperior ſciences, of the polite arts, or of mechanic profeſſions, &c. To theſe we conſecrate this third volume of the analyſis of the ſciences; and we truſt that we ſhall not omit any of them that ought naturally to be here included: for we hope, that memory and judgment will ſerve us as companions and guides in this long and difficult career.

III. All that relates to hiſtory or philology, requires at firſt, nothing more than ſight and memory. In our earlieſt years thoſe faculties are in their greateſt vigour; all objects that then preſent themſelves make the moſt lively and laſting impreſſions: the memory ſeems to trace on a young mind all thoſe ſciences which it is capable of comprehending, with indelible characters. The diſcerning faculty is formed

* Rollin's method of teaching and ſtudying the Belles Lettres.

formed more ſlowly; the mind requires a longer time to attain the capacity of diſtinguiſhing thoſe objects that are preſented to it by the ſight or the memory. The judgment, or underſtanding, requires ſtill more time to combine thoſe objects, to compare them with each other, to draw from particular inferences general concluſions, to form them into ſyſtems, and to reduce them into ſciences. Laſtly, the genius, or inventive faculty, by aid of the ſenſes, the memory and the judgment, creates, produces, or diſcovers, either new truths, or undiſcovered combinations, or brilliant compariſons, and ſtriking images. This appears to us to be the natural progreſs of the faculties of the human mind, and by this progreſs man is conducted in the career of his ſtudies. He ſhould begin, in his early days, to apply to thoſe ſciences that exerciſe the memory; proceed to the forming of the diſcerning faculty; then elevate his mind to thoſe ſuperior ſciences that occupy the judgment; and at length launch forth into the ſublime regions of the polite arts; which are the produce of a well ſtored memory, an enlightened judgment, and a fruitful genius.

IV. The peculiar employment of childhood ſhould be the learning of languages: for they are the inſtruments with which his mind is to work. To the beginning of youth, ſhould be given a rough draft of the principal ſciences of the memory, ſuch as contains only facts, dates, and axioms: a ſketch, for example, of hiſtory, a kind of gazette of ſimple events, without inferences or reflections, moral or political, without characters, and without ornaments. In the dawn of manhood, while the young ſtudent is preparing for the univerſity, he ſhould make himſelf a thorough maſter of logic, or the art of reaſoning: he ſhould then likewiſe acquire ſome tincture of the philoſophic ſciences; and make a ſecond, more comprehenſive, and more rational courſe in hiſtory. Now opportunities ſhould alſo be given him of making ſome eſſays of his genius, that it may be conjectured of what future productions he may

be capable. The univerſity will furniſh him with the neceſſary inſtructions in the ſuperior ſciences, and he will at laſt advance to the practice of the polite arts: he will invent, improve, produce; he will become at once a learned man, and a reſplendent genius; even a Leibnitz, if providence ſhall permit.

V. Hiſtory ought in a peculiar manner to be the ſtudy of every one, who would attain a liberal education; as it is a general ſtorehouſe for all the ſciences, and a ſchool for all the virtues. Whoever is appointed to inſtruct the children of princes, of the nobles, or principal inhabitants of the land, ſhould endeavour, in the firſt place, ſtrongly to impreſs on their minds a chronological ſeries of all the remarkable events that are recorded in hiſtory, from the creation of the world down to the preſent day; making them well obſerve at the ſame time the ſeveral ſynchroniſms, or the various events that have happened at the ſame period in different parts of the world. By theſe means he will open in their minds a repoſitory, where every particular event may hereafter be ranged in its proper place; for, otherwiſe, without this, hiſtory would preſent a mere chaos to the memory, without order or connexion. When the ſtudent has thus acquired a ready knowledge of chronology, he may undertake, with his tutor, a complete and rational courſe of hiſtory: and there Clio ſhould pluck for him the golden apples of the garden of the Heſperides. The animated and ſtriking pictures of hiſtory offer two ſorts of examples, the one to imitate, and the other to avoid. It is the buſineſs of an able inſtructor carefully to point out, in the annals of all nations, thoſe facts and characters that muſt inſpire their pupils with admiration or horror; and conſequently excite in their minds a deſire to imitate their virtues, and avoid their vices. The portraits of the truly great, as well as the tyrants of antiquity, when lively drawn, muſt ſtrongly affect the young ſtudent; for they will ſeem to ſay: "Future generations, princes, heroes, ſtateſmen, "ſcholars, philoſophers! Providence, for our great-

"er

" er reward, or more exemplary puniſhment, has " placed our ſtatues in this gallery, to ſerve as " amiable or deteſtable models to future ages. " Emulate our virtues, and have a juſt abhorrence " of our crimes. Know that your real characters, " that your actions, however abſurd or unjuſt, and " with whatever veil you may cover them, or under " whatever maſk you may diſguiſe them, will, like " ours, ſtand naked before poſterity. The pierc- " ing public eye will penetrate the moſt ſecret folds " of your hearts. A thouſand ſagacious obſervers " continually ſurround you, and a thouſand pencils " are conſtantly ready to paint you to poſterity, " ſuch as you really are. Hiſtory flatters not: it is " the witneſs, not the adulator of mankind."

VI. We muſt here make a few obſervations on the degree of credibility that a rational mind ſhould give to the truth of hiſtory, or, in other words, on *hiſtoric faith*. No act or event can poſſibly happen, but ſuch as is the reſult or produce of human actions, or the effects of nature: all actions muſt therefore ariſe from ſituations, circumſtances or relations. We may be well aſſured, that all human actions, however extraordinary and wonderful, never have been, nor ever can be ſupernatural or miraculous; except thoſe ſignal miracles only which God vouchſafed to operate, in order to eſtabliſh the Judaic and Chriſtian religions; and of which they are the foundations. Theſe objects of our religious faith, of our piety and profound veneration, are as much above our weak comprehenſion, as ſacred revelation is above philoſophy, or mere human reaſon. It is with a lively, evangelic faith, that we are to acknowledge the truth and evidence of theſe facts. The hiſtoric faith on the contrary is, if we may uſe the expreſſion, ſtrictly argumentative. It examines, it doubts; and here doubt is the beginning of wiſdom, for, as abbé Vallemont has very juſtly obſerved, there is no merit, either before God or man, in a ſtupid credulity.

VII. We ſhould take due care, therefore; not to puſh our hiſtoric faith ſo far as to believe all the prodigies, all the fables and extravagancies that are related by profane hiſtory, and eſpecially that of the ancients. It would certainly be ridiculous to doubt that there have been ſuch princes as Cyrus, Alexander, and Cæſar, and that they were great conquerors: but it would be ſtill far more abſurd to give credit to all the marvellous ſtories that have been related by hiſtorians: it would be madneſs to believe that Romulus and Remus were ſuckled by a wolf; that Numa Pompilius held an intercourſe with the nymph Egeria; that the head of Ancus Martius burned in the Capitol; that Curtius threw himſelf into a gulph; or that the gods ſpoke by the means of oracles. Is it not ridiculous enough to ſee, in the eighteenth century of Chriſtianity, a learned, elaborate and very ſerious diſſertation, to prove that the oracles did not ceaſe to ſpeak at the coming of Jeſus Chriſt; when it is evident to every man of any knowledge, that there never was any ſuch beings as Jupiter or Apollo, and conſequently that they never did ſpeak? Such ſubjects as theſe ought to be ranked with the ſtories of giants, or the Tale of a Tub; and, whenever we meet in profane hiſtory with like accounts of prodigies and miracles, hiſtoric faith, or rather human credulity, ſhould ceaſe, and the ſenſible part of mankind ſhould reaſon thus: either the gods were to blame ſo to diſpoſe the order of nature, that it is not capable of producing the complete felicity of created beings, and eſpecially of mankind, or elſe thoſe gods were guilty of an abſurdity, by interrupting the eſtabliſhed order of nature, to produce effects, that might have been produced by merely following that eternal order. It is to be obſerved here, that we are now ſpeaking of the gods of paganiſm only.

VIII. Hiſtoric faith is moreover founded entirely on human teſtimony, and that foundation is unfortunately very weak. What aſſurances have we, that the witneſſes of events have never been deceived? or even

even that they have never been willing to be deceived? The ſame, and ſtill more may be ſaid of hiſtorians, who have been very rarely witneſſes of the facts they relate, but have taken them merely from report. Now, if we ſuppoſe theſe facts to be certain, we muſt conclude, that theſe witneſſes and hiſtorians were angels; for it is not in the nature of man to be infallible. The more witneſſes likewiſe any prodigy has, for the moſt part, the more reaſon there is to ſuſpect it: for the multitude are conſtantly inclined to deceive themſelves; are fond of the marvellous, and drown the voice of the ſmall number of the diſcerning part of mankind. We have ſeen the miracles of the bleſſed abbé Paris, that were atteſted by thouſands of witneſſes, whoſe veracity was indiſputable, and yet they have at laſt been proved to be nothing more than artful impoſtures.

IX. The imperfection in the frame of man, the weakneſs of his diſcernment, and the errors of his judgment, on one ſide, and the ſtrength of his paſſions on the other, render his teſtimonies conſtantly equivocal and ſuſpicious. Hear the accounts of two general officers that have been in the ſame battle; read the gazettes that relate the events which have happened in our own days, and frequently before our eyes, and judge how far you can depend upon the real truth of thoſe facts. This being the caſe, you may eaſily determine what degree of credit is to be given to thoſe marvellous relations, which are ſuppoſed to have happened among nations leſs enlightened than we are; in thoſe ages, when learning was quite in its infancy, before printing was invented, and when the propagators of falſe reports ſtood in no dread of the ſeverity of criticiſm. Let theſe and many other reflections, that we ſhall paſs over in ſilence, ſet due bounds to your hiſtoric faith.

X. The paſſions likewiſe, to which human nature is liable, conſtantly caſt a veil over the truth. It is an ancient ſaying, that an hiſtorian ought to

have no religion, and no country. He is however, conſtantly, either a friend, or enemy of the prince or hero whoſe hiſtory he relates; he is prejudiced for or againſt a country, a people, a religion, a party or government. Paſſion continually guides his pen. We cannot read, without indignation, all that Tacitus writes againſt Tiberius, whoſe profeſſed enemy he was. Let Tiberius perform the moſt innocent, moſt juſt and honourable actions, Tacitus would find means to make them appear odious; though he frequently did it in a very awkward manner. Thucidydes, Xenophon, and Joſephus, were excellent hiſtorians; but if thoſe people, who were the enemies of the Jews and Greeks, had found hiſtorians of equal ability with their antagoniſts, it is likely that the actions of the ſeveral heroes would have been ſet before us in very different lights. Notwithſtanding the reſpect that is due to the fathers of the church, we cannot ſay that they were entirely free from paſſions. They gave to Conſtantine the ſurname of *Great*, who was doubtleſs one of the greateſt dolts that ever exiſted; but he was a friend and protector of the Chriſtian prieſts. The emperor Julian they repreſented as a monſter, and a man of mean abilities; whereas he was one of the greateſt men that hiſtory has recorded, his unfortunate apoſtacy excepted. Judge, after this, of the credit that is due to hiſtorians.

XI. The ſtateſman and the ſcholar, the man of the world, and the man of genius, nevertheleſs, will and ought to make himſelf acquainted with hiſtory. He ought even to know it in the manner it has been tranſmitted to us, with all its fables, errors and falſhoods. He ought to know, for example, all that the ancient hiſtorians have related of the labours of Hercules; of the expedition of the Argonauts; of the ſiege of Troy, &c. &c. though he do not give the ſame credit to theſe as to the goſpel. It is of little import to us, whether theſe relations be true or not, either in ſubſtance or in circumſtance; it is ſufficient that we know in what manner

ner hiſtory relates them. Theſe marvellous ſtories even ſometimes furniſh aſſiſtance, pleaſing ideas and alluſions, to poetry and eloquence. The ſtrict veracity of facts does not appear to become intereſting to us, but in proportion as hiſtory approaches thoſe ages that immediately precede the preſent; for the titles, the poſſeſſions, and pretenſions of modern princes and nations, are entirely founded on theſe hiſtorical facts, and on the minuteſt circumſtances that have attended them. The real influence of theſe facts and events on the intereſts of modern nations, can go very little further back than the time of Charlemagne. The principal points are, to determine in what ſtate that monarch found Europe; what were then the rights of the people; after what manner he conquered them; by what method he eſtabliſhed the weſtern empire; what rights he thereby acquired; and what are the revolutions that have happened in the world from that period down to the preſent day.

XII. It is therefore from this famous epoch, that it concerns us thoroughly to know the veracity of facts, and of all their circumſtances. Thoſe of the preceding ages being more the objects of curioſity than utility, we ſhall leave them to the learned reſearches of critics, antiquaries, and commentators; acknowledging the obligation we have to their laborious inquiries. We ſhall ſay nothing here of the ſtudy of the other parts of hiſtoric and philologic ſcience. That only requires, as we have already obſerved, good eyes, a juſt diſcernment, and a happy memory. What remarks may be neceſſary relative to that matter, we ſhall make in the courſe of our analyſis of thoſe ſciences.

XIII. The love of truth obliges us to make here one obſervation, and which we do at the riſk of offending, and regardleſs of the conſequence. Every man who would acquire a true knowledge of the hiſtoric ſciences (and frequently of the philoſophic alſo) ſhould learn them from ſuch works as are

wrote by Proteſtants. The inquiſition of th church of Rome ſtrikes all catholic writers, and eſpecially hiſtorians, with a wretched timidity, that conſtrains them to diſguiſe the truth, or at leaſt to ſuppreſs it, and be ſilent on all thoſe matters that can in the leaſt affect their religion. In all ſuch facts as relate to the origin and increaſe of the hierarchy, thoſe authors are to be altogether ſuſpected: eſpecially when they belong themſelves to the eccleſiaſtical ſtate, and their fortune viſibly depends on the court of Rome. We will defy any one to produce a ſingle work of this kind, in which we cannot point out viſible marks of this unhappy truth; and which we find ourſelves obliged, however unwilling, to declare in this place. The inconvenience is greater than is eaſily imagined.

XIV. And now, ye Studious Youth, who ſeek to inform yourſelves by this abridgment of the courſe you ſhould purſue in the ſtudy of the ſciences, conſtantly remember, that theory alone, however perfect it may be, will perpetually remain a barren knowledge; that hiſtory, eſpecially, ſhould direct you to a ſagacious conduct, ſhould inſpire you with a love of virtue, and with an averſion to folly and to vice. Be not therefore content with knowing much, but let your knowledge be the guide to your talents; for, in a word,

Omnia tendunt ad praxin.

CHAP.

CHAP. II.

MYTHOLOGY.

I. THE word *mythology* is a Greek compound, that ſignifies *a diſcourſe on fables*; and comprehends, in a collective ſenſe, all the fabulous and poetic hiſtory of pagan antiquity. It follows therefore, that this ſcience teaches the hiſtory of the gods, demi-gods, and fabulous heroes of antiquity; the theology of the pagans, the principles of their religion, their myſteries, metamorphoſes, oracles, &c. By this definition, it appears ſufficiently what are the objects of which we are to treat in this chapter.

II. If we well conſider the matter, we ſhall find, that there were, in pagan antiquity, three different religions. Firſt, That of the philoſophers, who treated metaphyſically of the nature, the attributes, and of the works of the Supreme Being. They endeavoured to diſcover the true God, and the manner in which he ought to be worſhipped. It is not wonderful, that theſe men of exalted genius ſhould in ſome degree ridicule, in their works, the two other poſitive religions, and thoſe gods on whom they were founded; at the ſame time that they outwardly profeſſed the eſtabliſhed religion, in order to preſerve the peace of ſociety, and to avoid the perſecutions of the legiſlature, and the inſults of the populace. For in fact, was it poſſible for them to believe the pagan fables? Muſt they not foreſee, that their religion would one day give place to another, while their own works would paſs with their names to the lateſt poſterity? And could they ſuffer the thought, that their reputation would be tarniſhed in the eyes of that poſterity, by having it imagined they believed ſuch idle tales as were broached by the prieſts of their times? Could Pla-

to,

to, Socrates, Seneca, and Cicero, be unconcerned for their fame among future generations, and future philoſophers? And what ſhould we at this day have ſaid of thoſe great men, had they been ſo political, or hypocritical, as to have entirely concealed their ſentiments with regard to theſe matters?

III. The ſecond religion was that of paganiſm, which was the eſtabliſhed religion of all the ancient nations, except the Jews. This was the doctrine that was taught by the prieſts, and protected by the ſovereigns. Its dogmas were demonſtratively falſe, but not always ſo abſurd as may at firſt appear, eſpecially if we annex (as I think we ſhould) to the divinities, and to the religious ceremonies of the pagans, a ſenſe that is frequently myſtic, and always allegoric; if we remember, that the firſt heathens deified thoſe great men to whom the reſt of mankind were indebted for any ſignal benefits, as Jupiter, Apollo, Ceres, Bacchus, Hercules, Æſculapius, &c. in order to induce others, as well of the preſent as future ages, to reverence and to imitate them. Would not an ancient pagan, if he were to return upon the earth, have ſpecious arguments, at leaſt, to ſupport his religion, when he ſaw weak mortals beatify or canonize, merely by their own authority, other weak mortals (frequently mere pedants) and place them in heaven, without the permiſſion or approbation of the Supreme Being? Happy is it for mankind, when at different times ſagacious pontiffs purge the calendar, and the brains of the people, from a herd of pretended ſaints, and prevent them, at leaſt after their death, from doing injury to ſociety, by interrupting the induſtry of the laborious inhabitants with keeping their feſtivals.

IV. The third religion was idolatry, or the religion of the populace. For the common people, born to be deceived in every thing, confounding in their imaginations the ſtatues of the gods, the idols of their divinities, the emblems of their virtues and of religious worſhip, with the gods, divinities,

divinities, virtues and worſhip themſelves, adored theſe images, and proceeded to extravagancies the moſt ridiculous, and frequently moſt criminal, in their ceremonies, feaſts, libations, ſacrifices, &c. It is to be feared, that, as long as there are upon the earth men of our limited capacities, this triple religion will conſtantly ſubſiſt under different forms; and we are much deceived, if it may not be found under the empire of Chriſtianity itſelf, notwithſtanding the purity of its doctrine. It will be eaſily conceived, that it is not of the religion of philoſophers, nor that of the populace, of which we are to treat in this chapter on Mythology; but of that which ſubſiſted under the authority of the magiſtracy and the prieſthood, and conſequently of paganiſm in general.

V. As far as we are able to judge by all the ancient authors we have read, the pagans adored the Sovereign Lord of the univerſe under the name of *Fate* or *Deſtiny*, (Fatum) which we muſt not confound with *Fortune*, who was regarded as a ſubaltern divinity. Jupiter himſelf, all the gods, every animated being, the heavens, the earth, the whole frame of nature was ſubſervient to Deſtiny, and nothing could reverſe its decrees. This divinity was ſo highly adorable, as to be above all rank, and was regarded as too ſupreme to be repreſented under any ſenſible image or ſtatue, or to have any temple erected for its worſhip. We do not remember to have read, that any ſacrifice was ever offered to this Deſtiny, or that any temple or city was ever dedicated to its name. We are almoſt inclined to think, that the pagans were ſenſible, that the temple and the worſhip of the God of gods ought to be in the heart of man. Mention is made, indeed, of a temple that was dedicated to the unknown God, but we are ignorant whether or not Deſtiny were thereby meant. We muſt not confound this Deſtiny, moreover, with the goddeſs of chance, of which there are ſome antique ſtatues that repreſent her in a recumbent poſture

ture, and playing with little bones; for this was nothing more than an invention of ſome ſtatuary.

VI. After this general and philoſophical idea of the Supreme Being, comes the poſitive religion of the pagans. This was entirely founded on fable, which took its riſe either from ancient traditions, or hiſtorical events, altered or augmented by the imaginations of the poets, by ſuperſtition, or by the credulity of the people; or elſe it conſiſted of allegoric or moral fictions. A crowd of writers, and among the reſt Noel le Comte, (Natalis Comes) the abbots Bannier and Pluche, &c. have made many reſearches into the origin of fable: and they think they have diſcovered its ſource, 1. in the vanity of mankind; 2 in the want of letters and characters; 3. in the deluſive eloquence of orators; 4 in the relations of travellers; 5. in the fictions of poets, painters, ſtatuaries, and dramatic writers; 6. in the diverſity and uniformity of names; 7. in the ignorance of true philoſophy; 8. in the foundation of colonies, and the invention of arts; 9. in the deſire of having gods for our anceſtors; 10. in the imperfect or falſe interpretation of the holy ſcriptures; 11. in the ignorance of ancient hiſtory; 12. in a like ignorance of chronology; 13. in that of foreign languages; 14 in the tranſlation of the religion of the Egyptians and Phœnicians into Greece; 15. in the ignorance of geography; and 16. in the belief that the firſt people had of the intercourſe of gods with men. It is certain, that all theſe matters taken together are ſufficient to produce many thouſands of fables; are more than ſufficient to enable us to deceive ourſelves and others, and to give riſe to infinite reveries. But we ſhould take care how we draw from theſe ſources demonſtrations that might be uſed, by infidels, as arguments to overthrow the hiſtory of the Jews; a people the moſt ſtupid, moſt credulous, and oſtentatious of all others. In the mean time, the pagan philoſophers themſelves aſſerted, that it was a god who invented the fable; ſo much they were convinced of its ingenuity,

ingenuity, and of its ſtrong tendency to inſtruct mankind in their duty.

VII. Mythology therefore, when properly treated, begins with making learned reſearches into the real origin of fable, of paganiſm, and of that idolatry which was its conſequence. It recurs for this purpoſe even to the beginning of the world; and after finding that Laban, the father-in-law of the patriarch Jacob, was a maker of idols, and that he had his little images, or houſhold gods, which he formed of baked earth, and which ſhows, that idolatry exiſted in the greateſt antiquity, it then explains *coſmogony*, and *theogony*, or the belief that the firſt inhabitants of the earth entertained of the creation of the univerſe, and what the pagan theology taught of the genealogy of their falſe gods. It begins with the tradition of the Chaldeans, a people ſo ancient, that Nimrod was their firſt king; but at the ſame time, ſo credulous and ſuperſtitious, that we may regard them as the authors of all thoſe fables, and the propagators of all thoſe viſions, that have ſince blinded human reaſon. According to this tradition, a monſter named *Oannes*, or *Oes*, half fiſh and half man, ſprang from the ſea, before the chaos was completely diſperſed, and gave laws to the Chaldeans. A woman, called *Omorka*, reigned over all the earth. *Bel* cut her in two, and made of one moiety the heavens, and of the other the earth. They likewiſe invented the two primitive beings, of which the good one, who was named *Oramaſdes*, had the direction of heaven, and the other called *Arimanius*, that of hell.

VIII. The ſcience of mythology then teaches the theogony of the Phœnicians; concerning whom it draws great lights from Sanchoniathon, a prieſt of Beryte, who lived before the Trojan wars, more than four hundred years before Heſiod and Homer, and of whom Euſebius has preſerved conſiderable fragments. From thence it paſſes to the theogony of the Egyptians, of whom *Thot* or *Thaut*, the founder of that nation, was likewiſe, they ſay, their firſt

firſt hiſtorian, that Sanchoniathon even copied from him; and of whom we find many relations in the Greek hiſtorians, eſpecially in Herodotus, Diodorus Siculus, and in Euſebius of Cæſarea. It then examines the theogony of the Atlantides, who dwelt on the weſtern part of Africa, and of whom Diodorus alone has preſerved any account. From thence it proceeds to the theogony of the Greeks, which is far better known to us, as we find accounts of it, more or leſs particular, in numberleſs Greek and Latin writers. This theogony had the ſame foundation as that of the Romans; the latter having only extended it by adding to the Greek divinities certain gods or demi-gods, formed of their heroes, and certain ſymbolic and allegoric divinities, which mythology explains at the ſame time; and it is on this occaſion, that it enters into a particular explication of the coſmogony and theogony of Ovid; whoſe book of metamorphoſes contains as copious deſcriptions as we could deſire of the fable of the ancients: what was their belief concerning the habitations of the bleſſed after their death, or of the Elyſian fields; as well as of their hell or Tartarus; of the dog Cerberus; of the ferryman Charon; of the Furies; of the four rivers, Cocytus, Lethe, Phlegethon, and Styx, which water the Tartarian regions, &c. The learned have likewiſe made many inquiries, and many ingenious diſcoveries concerning the theogony of the ancient Germans, Celts, the Scythian and Hyperborean nations. In the laſt place, this ſcience furniſhes great lights on the theogony of the Bramins, the Troglodytes, the Indians, the Chineſe, and even the Americans; all which it concludes with a regular and minute examination of the pagan theology, and particularly that of the poets.

IX. All theſe matters being well digeſted in the minds of thoſe who would make a regular ſtudy of pagan theology, they continue their reſearches into the time, the epoch and place of the real origin of

of paganiſm and idolatry, and they prove that the pagans began by adoring the heavenly bodies, the ſtars and planets. They next examine into the progreſs of idolatry, what were the temples of the pagans, their altars, their encloſures, their ſacred groves, their aſylums, the idols and ſtatues of their deities; in what manner they were repreſented, what were their ſacrifices, the victims that were offered, what were the ſacred veſſels, the cenſers and other inſtruments that were uſed in the ſacrifices, libations, and other religious ceremonies; concerning the prieſts, prieſteſſes, and other attendants on the ſervice of each divinity: what were the feſtivals that were celebrated among the Greeks and Romans, as well as among the Orientals: what the days of penitence and ſupplication, the feaſts of the gods or lectiſternia, their invocations or incantations, and exorciſms, the religious ceremonies obſerved at laying the foundations of cities, &c.

X. Divination, or the prediction of future events, a weakneſs that has at all times poſſeſſed the human mind, forms alſo an important article of pagan theology. It is therefore in this place, that mythology conſiders the nature of *Oracles*, and in particular, 1. The oracle of Dodona, the moſt ancient of Greece. 2. That of Jupiter Hammon or Ammon, in Lybia. 3. That of Jupiter Philius. 4. That of Apollo, both of Heliopolis. 5. That of Apollo of Delphos. 6. That of Trophonius in Bœotia. 7. That of Venus of Aphaca, a country betwen Byblos and Heliopolis, ſituate on a ſmall lake; and a great number of other oracles of leſs note, diſperſed over Greece and other countries. It alſo examines in what manner theſe oracles gave their anſwers, the ceremonies that were obſerved in conſulting them, the frantic emotions of the prieſteſs Pythia on her tripod; and thoſe of other prieſts. It then endeavours to determine if there ever were in fact any Sibyls, which, whatever has been ſaid, is ſtill very doubtful; it draws, however, from all the ſources of antiquity, a kind of hiſtory of theſe Sibyls and

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of their prophecies. It next paſſes to the examen of the nature of auguries, auſpices, haruſpices, preſages, prodigies, and phenomena, of expiations and ablutions, of the magic and aſtrology of the ancients, &c. Whoever has thoroughly ſtudied all theſe objects, is fully provided with the preliminary knowledge that is neceſſary to enable him to proceed ſteadily and ſecurely through the darkneſs of ancient mythology, and he may thereby advance more confidently to the examination of the nature of the pagan divinities themſelves.

XI. The celebrated treatiſe of Cicero *de natura deorum* will here furniſh great lights; but modern authors who have treated on theſe matters, have not been contented with this alone; they have, ſo to ſay, extracted the eſſence of all antiquity, of which they have formed ſyſtems; but unluckily theſe ſcarce ever agree with each other. As philoſophers, it is of very little importance for us to know what was the nature of theſe gods, ſeeing we know that they were merely fabulous: but as hiſtorians and antiquaries, it concerns us to know what was the nature that was attributed to them in general, and in particular, what were the origin, genealogy, rank, functions, authority and operations, that were attributed to each divinity; and it is on theſe matters that we have ſtill ſome remarks to make.

XII. The gods of the ancient Greeks and Romans were all either *Dii majorum gentium*, or *Dii minorum gentium:* that is, of the firſt or ſecond order. The former were alſo called *conſentos, magni conſultores*, &c. According to Ennius they were twelve in number, and are included in theſe verſes:

Juno, Veſta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

To theſe were added eight others under the title of *ſelecti*, which were Sol, Luna, Tellus, Genius, Janus, Saturnus, Liber, and Pluto. The ſecond order, or *minorum gentium*, were called Adſcriptitii,

tii, Medioximi, Minuſcularii, Putatitii, Indigetes, Semones, &c. the principal of which were Æſculapius, Bacchus, Caſtor, Fauna, Hercules, the Lares or Penates, Pollux, Quirinus, Semo Sancus or Dius Fidius, &c.

XIII. According to the ſecond diviſion, all their divinities were claſſed into, 1. Celeſtial gods, 2. Terreſtrial gods, 3. Sea gods, and 4. the infernal deities, or *Inferi*. The celeſtial gods were Jupiter, Juno, Apollo, Aurora, Cupid, Cybele, the Graces, Hebe, Iris, Luna, Mars, Mercury, Minerva, Nemeſis, Saturn, Themis, Venus, &c. The terreſtrial gods were Æolus, Aſtræus, Aſtræa, Ceres, Diana, the Fauni, Feronia, Flora, Janus, Momus, the Muſes, Pales, Pan, Pomona, Priapus, the Satyrs, Silenus, Silvanus, the god Terminus, Veſta or Rhea, Berecynthia, Vulcan, Harpocrates, &c. The ſea gods were Neptune, Amphitrite, Thetis, Canopus, Glaucus, Ino, the Nereids, Nereus, Oceanus, Palæmon, Triton, &c. The infernal gods were Pluto, Proſerpine, Charon, Minos, Æacus, Rhadamanthus, the Furies, Death, Night, the Fates, Plutus, &c.

XIV. The third diviſion ranged the divinities according as they preſided, 1. Over the pregnancy of women *(Prægnantium.)* 2. At parturitions *(Parturientium.)* 3. At births *(Naſcentium.)* 4. At adulteries. 5. At marriages: to which they added, 6. Dii morales, or moral gods, and 7. Funeral gods. The gods of pregnancy were Pilumnus, Intercidona, and Deverra: the gods of parturition, Juno, Lucina, Diana, Egeria, Proſa, Poſtverta, Menagenata, Latona, the gods that were called Nixi, or of labor, &c. The gods of birth were Janus, Opis, Naſcion, Cunina, Carmenta, Vaginianus, Levana, Rumia, Potina, Educa, Oſſilago, Carnea, Nundina, Statilinus, Fabulinus, Paventia, &c. The gods of adultery were Juventus, Agenoria, Strenua, Stimula, Horta, Quies, Murcia, Adeona, Abeona, Voluptas, Orbona, Pellonia, Numeria,

Numeria, Camoena, Sentia, Angerona, Heres, Martea, Laverna, the god Averruncus, Conſus, Catius, Volumnus and Volumna, Honorius, Aius Locutius, &c. The nuptial gods were Diana, Domiduca, Domitius, Hymenæus or Hymen, Jugatinus, Jupiter perfectus, Juno perfecta, Juno cinxia, Juna unxia, Lucina, Manturna, Mutinus, Dea Mater prema, Suada, Thalaſſius, Venus, &c. The moral gods were called Virtus, Honor, Fides, Spes, Juſtitia, Pietas, Miſericordia, Clementia, Pudicitia, Veritas, Mens, Concordia, Pax, Salus, Felicitas, Libertas, Pecunia, Riſus, Invidia, Contumelia, Impudentia, Calumnia, Fraus, Diſcordia, Furor, Fama, Fortuna, with all their epithets good or bad, Febris, Pavor and Pallor, Paupertas, Neceſſitas, Tempeſtas, Silentium, &c. The funeral gods were Pluto, Libitina, Nænia, Death, the Fates, &c.

XV. Heſiod indeed pretends that all theſe gods derived their origin from chaos, but we have already pointed out more juſt ſources. It is almoſt incredible to what a prodigious number the ſuperſtition and weakneſs of the Greeks and Romans multiplied theſe divinities; there have been thirty thouſand of them enumerated. It will not be expected that we ſhould here attempt to deſcribe them, nor will it be remarkable if we have forgot to mention even ſome of the firſt rank. Although vaſt as this company of gods is, mythology does not omit to trace the hiſtory of the greateſt part of them, as it is taught by paganiſm; and they who are deſirous of particular information in theſe matters may conſult with advantage the theogony of Heſiod, the catalogue of Apollodorus, the metamorphoſes of Ovid; the fables of Hygina; Lylii Gregorii Gyraldi Syntagma de Diis Gentilium, the mythology of Natalis Comes; the books of Gerard Voſſius de Idolatria Gentilium; Johannis Boccatii Genealogia Deorum; the Pantheon of Pomey; the hiſtory of heaven by abbé Pluche; the hiſtoric explanation of fables, by abbé Bannier; and numberleſs other works of the ſame kind in all languages.

XVI.

XVI. There were ſtill many other diſtinctions, of which the pagans made uſe to mark their rank, the functions and nature of their ſeveral divinities. For example, the goddeſs Veſta, or the mother of all the gods, was adored by all people in general. Mars, Bellona, Victoria, Fortunata, &c. aſſiſted all parties. The *topical gods*, on the contrary, were adored in particular countries only; as Aſtarta in Syria, Derceto and Semiramis among the Aſſyrians. Iſis and Oſiris by the Egyptians; Quirinus at Rome, &c. The title Semones, which was given to a certain claſs of divinities, was doubtleſs derived from Semi-homines, that is, demi-men, and ſignified the ſame as ſemi-dii, or demi-gods. Theſe were monarchs and illuſtrious heroes, or thoſe great men who were the founders of cities and nations, that were deified by way of apotheoſis. Pythagoras had taught the Chaldeans the doctrine of tranſmigration, and that after their death, thoſe who were virtuous, would be elevated to the rank of divinities. This doctrine was adopted by all the pagan world. The apotheoſis, after they had erected temples and altars to the new gods, was celebrated with much ſolemnity. In the laſt ceremony, an eagle was fixed on the catafalk, or funeral pile, on which was placed the image of the hero, and when the pile began to burn, the eagle was let looſe, who, mounting into the air with the flames, ſeemed to carry the ſoul of the departed hero up to heaven.

XVII. Mythology informs us alſo, who thoſe perſons were that antiquity regarded as the children of the gods, ſuch as Theſeus, Hippolytus, Paris, &c. what the pagans believed, with regard to the nature of their Genii and Demons, of their Dryades, Hamadryades, Nymphs, Tritons, Sirens, Fawns, Silvans, Centaurs, and other ſubaltern divinities; and in this manner it explains all the ſyſtems of the poſitive religion of the Greeks and Romans. They who are deſirous of extending their knowledge

knowledge of paganiſm ſtill further, of knowing the dogmas of each particular people, what were their gods, and the various manners in which they were worſhipped, ſuch as Apis, Iſis, Oſiris, &c. the adoration of crocodiles and onions, &c. among the Egyptians, muſt ſtudy the different theogonies of theſe people, and notwithſtanding all the informations which ancient and modern authors afford, this ſtudy is yet boundleſs, and attended with many difficulties and uncertainties. Though it appears demonſtrative, that the origin of paganiſm, and of idolatry in general, was derived from the Chaldeans, from whom the Egyptians drew that doctrine which they after tranſmitted to all other nations; and conſequently that the primordial divinities were the ſame, under different denominations, among all the idolatrous nations of the earth.

XVIII. The nature of this work will not permit us to deſcend to further particulars. But to give our readers an idea of the manner in which mythology treats its ſubjects, and of the method that ſhould be obſerved in ſtudying fable, or the hiſtory of the gods of antiquity, we ſhall here give, by way of example, a curſory deſcription of Parnaſſus and its inhabitants.

Parnaſſus was a mountain of Phocis, that had two ſummits, one of which was called Tithoreus, and the other Hyampeus. Others ſay, that one of theſe hills was named Helicon, and the other Cytheron, and that it is an error to imagine, that Helicon was a mountain of Bœotia. However that be, this double hill was conſecrated to Apollo and the muſes, who there held their uſual reſidence. According to fable, there had been a remarkable combat on this hill, between Helicon and Cytheron. Whoever ſlept on Parnaſſus, when he waked, became a poet. Apollo had there a temple. There alſo was the fountain Caſtalia, into which Apollo had metamorphoſed a nymph that he loved, and had given to its waters the power of making all who drank of them poets. At the foot of Parnaſſus flow-

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ed the river Hippocrene, that had the ſame virtue; and the ſource of which was opened by a ſtroke of the foot of the horſe Pegaſus. This river nouriſhed a great number of ſwans, that were regarded as ſacred. Pegaſus was a winged horſe, that belonged to Apollo, and grazed on the ſummit of Parnaſſus. He ſprang from the blood of Meduſa, when Perſeus cut off her head, which was placed among the ſtars. Such was the delicious abode of Apollo, the ſon of Jupiter and Latona, who was born, with his twin ſiſter Diana, in the iſland Delos. He killed the Cyclops who forged the thunder bolts with which Jupiter had overthrown his ſon Æſculapius; but for that preſumption, he was forced to leave heaven, and to become an inhabitant of the earth. He guarded the oxen of Admetus; he aided Neptune to build the walls of Troy; and Alcotheus in forming the labyrinth. He killed the dragon or ſerpent Python. He invented muſic and phyſic; and was honoured as the god of poets and phyſicians. He was repreſented as a young man, without a beard, his head ſurrounded with rays, and bearing in his hand a bow, or a lyre. As the ancients denoted the ſun by the name of Apollo, they ſometimes repreſented him alſo as ſeated in a chariot, drawn by two white horſes, preceded by Aurora and the ſtar Venus: Phaeton his ſon, being deſirous of conducting theſe horſes, was thrown into the ſea. Apollo was alſo called Phœbus, Titan, and Sol. He is known to have had amours with Arſinoe, Corycia, Melœne, Cyrene, Mantho, Sinope, Calliope, and others; by whom he had Delphe, Naxe, Miletus, Arabe, Garamas, Sirus, Linus, Orpheus, and other children. He had peculiar honours paid him in the Pythian games at Delphos, and in the ſecular games at Rome.

XIX. The Muſes were the companions of Apollo in his rural abode. They were likewiſe called the learned ſiſters; as alſo the Camœnian, Heliconian, Parnaſſian, Aonian, Pierian, Pegaſian, Aganippian, Theſpian,

Theſpian, Libethrian and Caſtalian ſiſters. They were the daughters of Jupiter and Mnemoſyne, and were regarded as the goddeſſes of ſciences and arts in general. There were nine of theſe muſes, to whom they attributed, 1. to Clio, hiſtory, 2. to Melpomene, tragedy, 3. to Thalia, comedy, 4. to Euterpe, flutes and other pneumatic inſtruments of muſic, 5. to Terpſichore, the harp and the dance, 6. to Erato, the lyre and the lute, 7. to Calliope, heroic verſe, 8. to Urania, aſtronomy, and 9. to Polyhymnia, rhetoric and eloquence. The Graces alſo ſometimes quitted Venus to pay their court to Apollo.

XX. Such was the idea they entertained of Parnaſſus and its inhabitants. There is no doubt but that under theſe fabulous repreſentations, theſe ſenſible images, were concealed allegoric and moral meanings; nor can it be denied but that their method of cultivating the arts and ſciences, by this manner of expreſſing their ideas, was as ingenious and pleaſing as it is poſſible to imagine. Every other ſubject that paganiſm embraced, it treated with the ſame genius and in a manner equally pleaſing; and though that religion was altogether fallacious, yet we muſt allow that it was extremely well calculated to promote the polite arts, by thoſe refined, noble, graceful, brilliant images, by thoſe charming ſubjects which it conſtantly preſented, and which it ſtill offers to the poet, painter, ſculptor and every other artiſt.

XXI. But this was not a power ſufficiently ſtrong to ſecure paganiſm againſt that viciſſitude, that decline and diſſolution, which finally attends all the productions of this world. This religion, which had ſubſiſted near five thouſand years, and almoſt from the origin of the human race, gradually declined in proportion as the lights of Chriſtianity and philoſophy illumined the minds of mankind. For though the pagan religion, and the fables on which it was founded, were pleaſing and favourable to the polite arts, they were not however calculated to

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ſatisfy the minds of philoſophers, nor to promote the real good of mankind, by ſecuring their temporal and eternal happineſs. It is even ſurpriſing, that ſo great a genius as the emperor Julian ſhould attempt to revive the embers of paganiſm, which inſenſibly declined, and had received a mortal blow at the beginning of the fourth century by the emperor Conſtantine the Great. Julian employed all the reſources of his imagination, of his eloquence, of his power, and even of his own fatal example, to revive it, but in vain. The fatal period of paganiſm was arrived, and nothing could ſave it from deſtruction. The furious Theodoſius, to whom bigotted prieſts and hiſtorians have aſſigned the name of Great, totally overthrew it toward the cloſe of the ſame century; deſtroyed thoſe temples and altars which yet ſubſiſted, diſperſed its colleges and exterminated its prieſts. From that dire epoch, nothing of paganiſm has remained, except ſome ruins diſperſed in the remote parts of the earth, and among people wretched and almoſt unknown; where this religion, once ſo flouriſhing and univerſal, is now degenerated into groſs and diſguſtful idolatry.

CHAP. III.

CHRONOLOGY.

I. CHronology is the ſcience that *teaches the method of meaſuring time and diſtinguiſhing its parts.* It is more difficult, than may at firſt appear, to determine the preciſe idea, and clearly to explain the nature of time. That ingenious and ſubtile impoſtor Mahomet has given in his Alcoran ſome traces of very refined ideas of this ſubject. But, leaving theſe metaphyſical reſearches, we ſhall

content ourſelves with ſaying, that by time we here mean the duration and ſucceſſion of created beings. To determine a fixed and ſenſible meaſure of duration, it is neceſſary to find ſome motion that is conſtantly uniform, which may ſerve as a ſcale for that meaſure. From the creation of the world, it has been obſerved that the courſes of the heavenly bodies afford the moſt univerſal meaſure of motion to all the inhabitants of the earth. As it was originally imagined that the ſun turned round the earth, his annual and diurnal revolutions were fixed on for the common meaſure of time; and by this meaſure they divided the duration of beings into years, months, weeks, days, hours, minutes and ſeconds. It may ſeem ſtrange to an aſtronomer, or chronologiſt, to read, in the firſt chapter of Geneſis, that God did not create the ſun, moon and ſtars till the fourth day, and that there were days and nights before there was any ſun. But who can ſay what is there preciſely meant by the word day? Moſes, who lived about three thouſand years after the creation, wrote the origin and hiſtory of the Jews. In order to which he recurred to the origin of all things: he began with the creation itſelf: but he wrote to men, and to men who were even leſs enlightened than we are, eſpecially in matters of aſtronomy. He was therefore obliged to make uſe of expreſſions that were to them intelligible. The ſcriptures were moreover given to mankind to ſerve them as guides in matters of religion, and not to teach them aſtronomy; of which were they ignorant, they would be obliged to believe, for example, that the ſun moves round the earth, and that it was ſtopped, though a thouſand times greater than the whole terreſtrial globe, by the deſire of Joſhua at Gibeon; and that the moon halted in the valley of Ajalon, &c. all which is directly contrary to the eternal laws of nature, and therefore, taken in the ſtrict letter, cannot be true. But who knows what means Providence may have employed to produce theſe appearances? Without making further inquiry into theſe matters,

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let us acknowledge the goodneſs of the Holy Spirit that has vouchſafed to ſpeak to mankind in a language adapted to their capacities, in pointing out the path that leads to eternal felicity; where thoſe dark clouds which now ſurround the human underſtanding ſhall be diſperſed, and it will then perhaps diſcover many of thoſe poſitions to be errors which philoſophers and aſtronomers now regard as axioms, or inconteſtable truths.

II. Since Copernicus has diſcovered that the earth moves in its orbit round the ſun, it neceſſarily follows, that the meaſure of time ariſes from the motion of this our globe. But as chronology is founded on apparent aſtronomy, or on that part of it which conſiders the celeſtial bodies and their motions as they appear to our ſenſes, and forms its calculations in conſequence, all that we ſhall here ſay of its operations, will therefore relate to that part of aſtronomy which is regulated by appearances.

III. The term chronology, when taken in its full extent, has two objects that may ſeem to be in a manner two different ſciences, but which have a natural connexion. The firſt is the meaſuring of time and its different diviſions; now this part of chronology is regulated by aſtronomical calculation, and conſequently makes a part of mathematics. And it is by this method that we are enabled to make complete calendars or almanacs. The ſecond part of chronolgy conſiſts in fixing the dates of all thoſe events that are related in hiſtory, and of ranging them in the ſeveral diviſions of time in which they occurred: and by this means chronology becomes one of the eſſential parts of hiſtory. This ſecond part of chronology draws its principles from the firſt; but it has need of other ſupports, as of criticiſm, of the teſtimony of authors, of ancient coins, medals, inſcriptions, &c. of ſuch epochs in hiſtory as are inconteſtable; of eclipſes of the ſun and moon, and other aſtronomical obſervations &c. We ſhall now make the analyſis of chronology according

cording to this natural diviſion, and ſhall conſider it from theſe different points of view.

IV. The time that the ſun employs in going completely round the earth is called a day. We alſo call that time the ſun remains above the horizon, day; and the time he is under it, night. As the ſun's motion is ſlower when he is in the apogee than when in the perigee, it follows that the firſt ſort of days, which are alſo called natural days, muſt be ſhorter in ſummer than in winter. The natural day is divided into four-and-twenty hours, the hour into ſixty minutes, and the minute into ſixty ſeconds. As the point of mid day or noon can be obſerved, by means of the meridian, with the greateſt preciſion, aſtronomers begin the day at that point, and count twenty-four hours in ſucceſſion; which, when thus counted, are called aſtronomic hours. The common people, on the contrary, begin the day at midnight, and count twelve hours to mid-day, and from thence twelve hours more to midnight; and theſe are called European hours.

V. The ancient Arabs, and ſome other nations, began their day with the aſtronomers; but the Egyptians and Romans at the ſame time we do. The Italians and Chineſe (as did alſo the Athenians) begin their day at ſunſet; and the modern Greeks, by the example of the Babylonians, begin it at ſunriſe. The hours therefore that are counted after the former method are called Italian, and the latter Babylonian hours: and in both methods they count twenty-four hours in ſucceſſion. The Jews begin the day alſo at ſunſet: anciently they divided each day, whether long or ſhort, into twelve hours, and the night the ſame. Theſe unequal hours are called Judaic or planetary hours: the Judaic hours therefore are long or ſhort, according to the duration of the day. The Chaldean ſcruple is the $\frac{1}{1080}$ part of an hour. The Jews, Arabs, and other oriental nations, make uſe of this diviſion, and call theſe ſcruples *Helukim*. Eighteen Chaldean ſcruples

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are equal to one minute, and conſequently 15 minutes are equal to 270 ſcruples.

VI. A week is the ſpace of ſeven days. This diviſion of time took its origin from the creation. It was adopted by the patriarchs and other Jews, and has paſſed from them to moſt other nations. The Perſians, however, do not count by weeks, nor do ſome of the Indian nations. We owe the names of the days to the Egyptians and aſtrologers, who have given to each day the name of that planet, which, according to them, reigns over the firſt hour of that day, beginning with Saturday. They therefore range the days as follows:

♄	*Dies Saturni*,	or	Saturday.
☉	*Dies Solis*,		Sunday.
☽	*Dies Lunæ*,		Monday.
♂	*Dies Martis*,		Tueſday.
☿	*Dies Mercurii*,		Wedneſday.
♃	*Dies Jovis*,		Thurſday.
♀	*Dies Veneris*,		Friday.

Chriſtian aſtronomers and chronologiſts have preſerved theſe ſigns of the Latin names in their almanacs; but we begin the week with Sunday (*Dies Solis*) the day that Chriſtians conſecrate to devotion, and to the memory of the reſurrection of our Saviour; their week therefore ends with Saturday, or the day of the Jewiſh Sabbath. Sometimes they alſo mark the ſeven days of the week in the calendar by the firſt ſeven letters of the alphabet; thus,

A. Sunday.
B. Monday.
C. Tueſday.
D. Wedneſday.
E. Thurſday.
F. Friday.
G. Saturday.

Which is of uſe in calculating the days, as each letter or ſign, that is once adopted to ſignify any

particular day, conſtantly denotes the ſame day throughout the year.

VII. A *ſolar month* is the ſpace of time that the ſun employs in paſſing through a ſign of the Zodiac. The ſolar months are equal among themſelves, and, according to the mean motion, each ſolar month is equal to 30 days, 10 hours, 29 minutes, and 5 ſeconds. But this kind of month cannot be uſed in the common affairs of life, as we can there only count by whole days. A *lunar month* is the ſpace of time from one new moon to another. The duration of a lunar month being 29 days, 12 hours, 44 minutes, and 3 ſeconds, cannot, for the ſame reaſon, be obſerved in common life.

VIII. A *ſolar year* is the time in which the ſun runs through all the twelve ſigns of the Zodiac, and is conſequently compoſed of twelve ſolar months. But there are here two neceſſary obſervations to be made. The firſt is, that the ſolar year, conſiſting of 365 days, 5 hours, and 49 minutes, it cannot likewiſe be obſerved in common life; and great confuſion would ariſe if the year did not conſtantly begin on the ſame day. The ſolar year, therefore, is reduced to 365 days only, and when the odd hours and minutes amount to a day, it is added to that year, which then conſiſts of 366 days. The ſecond obſervation is, that when 365 is divided by 12, the quotient is $30\frac{5}{12}$; therefore, as the ſolar year conſiſts of twelve months, ſeven of theſe months ſhould have 30 days, and five 31; and when the year conſiſts of 366 days, there ſhould be ſix months of 30 days, and ſix of 31. But in our chronology a different method is obſerved. In the common year, of 365 days, the months of January, March, May, July, Auguſt, October and December, have 31 days each; thoſe of April, June, September, and November, 30; and the month of February 28 days: but when the year conſiſts of 366 days, February has 29 days: ſuch a year is called Biſſextile, or Leap-year, and the day that is added is called the Intercalary day. It is alſo neceſſary to obſerve, that

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as the time above 365 days consists of 5 hours 49 minutes, there will be in a century, beside the 24 intercalary days, a surplus of 5 hours and 40 minutes, which, in 400 years, will amount to 22 hours 40 minutes, or almost a day, which must therefore be also intercalated at the end of the fourth century.

IX. The *lunar year* is composed of 12 lunar months, and consists of 354 days, 8 hours, 38 minutes, and 36 seconds: consequently the difference between the solar and the lunar year, amounts to 10 days, 21 hours, 24 seconds. Chronology therefore demonstrates, by the aid of astronomic calculation, that, in a hundred lunar years, there must be intercalated about 53 months; unless we would have the beginning of the year run through all the seasons, and fall sometimes in summer, and sometimes in winter.

X. The *common Julian year* has 365 days, and the bissextile 366. The fourth year is always bissextile. The emperor Julius Cæsar, the reformer of the Roman calendar, fixed the solar year, by the advice of his astronomer Sosigenes, at 365 days, 6 hours, and consequently at 11 minutes more than the truth; and which produced, in a hundred years, a difference of 18 hours and 20 minutes. The Julian year was used throughout all Christianity till the year 1582, when pope Gregory again altered the calendar.

XI. The *common Gregorian year* consists, like the Julian, of 365 days, and the bissextile of 366. But as in a hundred years there can be only 24 bissextiles, at the end of four hundred years there will consequently be a surplus of 22 hours; Gregory therefore appointed the bissextile every fourth year, but at the end of the century he directed there should be three common years together, and has fixed the bissextile only at the end of the fourth century: which makes a difference with the true solar year of 1 hour and 20 minutes in 400 years,

and conſequently a whole day in 7200 years. On the other hand, the Gregorian year begins, in 400 years, always three days ſooner than the Julian year. This difference had increaſed, from the time of the council of Nice to the pontificate of Gregory, to 10, and at the beginning of the preſent century to 11 days. Theſe 11 days have therefore been reſcinded from the calendar, and this laſt reformation is called the New Stile, and has been adopted by all the nations of Europe.

XII. The names of the months, and the number of days they contain, are to be found in all almanacs. The Romans reckoned at firſt only 10 months, from whence came the names September, October, November, December. They had alſo a peculiar method of counting the days. The firſt day in each month they called the Calends. The calends were followed in the months of March, May, July, and October, by ſix Nones, and in the other months by four Nones. Theſe Nones were alſo followed by eight Ides, and the reſt of the days were called the Calends of the ſucceeding months; as appears by theſe verſes:

Prima dies menſis cujuſque eſt dicta Calendæ.
Sex Maius, Nonas, October, Julius & Mars,
Quatuor at reliqui; dabit Idus quilibet octo.
Inde dies reliquos omnes dic eſſe Calendas.

All this was counted backward. We begin the year with the firſt day of January, as did Julius Cæſar; and which is nearly at the time that the ſun enters the ſign Capricorn.

XIII. The *Egyptian years of Nebuchadnezzar* are all of 365 days, and the twelve months each of 30 days, which making only 360; they added five days to the end of each year, which they called the ſupernumerary days. Nebuchadnezzar king of Babylon began to reign in the year of the world 3257, and, by the agreement of all chronologiſts, 747 years before the common æra. The æra and year

year of Nebuchadnezzar ſhould be clearly determined, in order to be made uſe of in drawing lights from the aſtronomic obſervations of Ptolemy. The *year of the Moors* was much the ſame with that of the Egyptians.

XIV. The *Perſians* had anciently the *Yezdegerdic year*, which agreed in all reſpects with that of Nebuchadnezzar, except that it began on the 16th of July, and that of Nebuchadnezzar on the 26th of February, of the Julian year. The five days that were added they called *Muſteraka:* but, under the reign of the ſultan Gelal, they changed their year, and adopted the ſpace of the ſolar year; that is, 365 days, 5 hours, 49 min. 15′, 0‴, 48″. They ſtill reckoned 30 days to each month, and the 5 muſteraka at the end of the year: but after inſerting ſix or ſeven times in the fourth year an intercalary day, they made once, in five years only, a biſſextile. They called it the *Gelalian year*; and it proves that the Perſians have been, for time immemorial, very expert in aſtronomy; that they knew very accurately the ſpace of the ſolar year, and how to intercalate the days in the moſt proper manner, in order to make the equinoxes and ſolſtices fall always on the ſame days of the year.

XV. The *Syriac year* agrees in all things with the Julian, except that the months bear other names, and that the beginning of this year falls in the month of October of the Julian year. Ulugh Beigh, Albategnius, and other oriental authors, count by Syriac years.

XVI. The *Attic year* of the Greeks is a lunar year, and conſiſts of 12 months, which have alternately 29 and 30 days. But to prevent it from beginning at all the ſeaſons of the ſolar year, the Greeks made a biſſextile of 13 months, and counted the ſixth month twice. So that in a revolution of 19 years, the 3, 5, 8, 11, 14, 16 and 19th, were always Biſſextile years. The beginning of this year was fixed to the day of the new moon which immediately preceded the ſummer ſolſtice. In the

time of Meton and Eudoxus, they placed it on the 8th of June; and, in the time of Timocharis and Hipparchus, it was fixed on the 27th of July. The Greeks were of all people the moſt wretched aſtronomers, and their chronology is conſequently full of confuſion. The lunar year of the Macedonians agreed with the Attic, and the ſolar year with the Julian. The Macedonians ſometimes divided the year, moreover, into four equal parts, on the ſun's entrance into the four cardinal points, and they alloted to each quarter 91 days.

XVII. The *Arabic* or *Mahometan year* is a lunar year that has 354 days. But as the Arabs adopted the lunar aſtronomic year of 354 days, 8 hours, 48 minutes, they ſometimes inſerted a day at the end of the year, ſo that in the ſpace of 29 years, the 2, 5, 7, 10, 13, 15, 18, 21, 24, 26, and 29th years were Biſſextiles. Their months were alternately of 29 and 30 days; and in the biſſextile years the laſt month, Dulheggia, was alſo of 30 days. The firſt year of this period began on the 15th July of the Julian calendar.

XVIII. The *year of the modern Jews* is alſo a lunar year of 354 days, and has twelve months that conſiſt alternately of 29 and 30 days. They ſometimes added to the month *Odar*, or March, another entire month of 30 days, which they called *Veodar*, or more than March. Their intercalary years are, in 19 years, the 3, 6, 8, 11, 17, and 19th. The Jewiſh year begins on the day of that new moon, which, according to the moon's mean motion, is neareſt to the autumnal equinox. Sometimes they reſcind from the common year, as well as from the biſſextile, a day of the month Kiſlow, or December; ſo that the common year then conſiſts of 353 days only, and the biſſextile of 383. Sometimes alſo they add a day to each of theſe ſorts of years, and then the former is of 355, and the latter of 385 days; the reaſon of which is, becauſe they muſt not celebrate the new moon of the month Tiſchri or October, on the 1, 4, or 6th days of the week,

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or begin the new year on thoſe days, as that would be contrary to the inſtitutions of their anceſtors.

XIX. The ſolar year of the Jews is exactly the ſame as the Julian. It is divided into four equal parts, which are called Tekuphas, and are ſeverally named Tekupham Tiſchri, Tebeth, Niſan and Tamuz: and are diſtinguiſhed by the ſun's entrance into the four cardinal points, Aries, Cancer, Libra, and Capricorn; and theſe days they celebrate with great ſolemnity.

XX. The point of time, from whence any number of years is begun to be counted, *is* called a *period*, *era*, or *epoch*. The word era comes from the Latin *æs*, becauſe the Romans marked their years with a kind of ſmall braſs nails. The difference between the terms era and epoch is, that the eras are certain points fixed by ſome people or nation, and the epochs are points fixed by chronologiſts and hiſtorians. The idea of an era comprehends alſo a certain ſucceſſion of years, proceeding from a fixed point of time, and the epoch is that point itſelf. Thus the Chriſtian era began at the epoch of the birth of Jeſus Chriſt.

XXI. *Chronological characters* are thoſe marks by which one point of time is diſtinguiſhed from another; which, by its reſemblance, might otherwiſe be miſtaken for it. Now, as the eclipſes of the ſun and moon, the ſun's entrance into the four cardinal points, the new and full moons, the relative poſitions of the planets, and other celeſtial phenomena, can be calculated to the greateſt preciſion, they may be regarded as infallible marks of time. Therefore, when we know the year of any people, and find a fact related by an author according to the chronologic date of another people, and that author alſo makes mention of another event that happened at the ſame time among the former people, we may find, by the known year of one of theſe people, the unknown year of the other. According to theſe two methods of calculating, we may alſo find, by years that are known, how many

years

years have paſſed between them and the time any event has happened, the preciſe date of which has not been marked by hiſtorians. For example, the year that a prince came to the crown may not be mentioned in the annals, but we may find that in a certain known year of his reign there was a remarkable eclipſe of the ſun; from whence we may eaſily calculate the preciſe year that he began to reign.

XXII. Mathematic chronology teaches us, moreover, the method of reducing, by means of calculation, the different years and periods of different people to one common meaſure; to compare the one with the other, and thus to find the preciſe time in which every event recorded in hiſtory has arrived. By theſe means we are enabled not only to range the facts of various nations, whoſe hiſtory is known to us, with their dates, in a regular ſeries; but alſo to reduce all theſe events either to the Chriſtian era, or that of the creation of the world. To facilitate this buſineſs, the celebrated Joſeph Scaliger has contrived a particular method, which we ſhall preſently explain.

XXIII. The *cycle of the ſun* is a revolution of years, at the end of which, the letters that mark the Sundays and other feaſts return in the ſame order in which they were in a former year. This revolution is performed in 28 years. The ſun has no particular relation to this period, and it is only ſo called becauſe the letter of Sunday is principally ſought after. Chronology furniſhes rules alſo for finding the Sunday or *Dominical letter*, and conſequently thoſe of the other days of the week.

XXIV. The *cycle of the moon* is a revolution of 19 years; at the end of which, the new and full moon fall on the ſame day of the Julian year. This method was invented by Meton the Athenian, who firſt obſerved, that after this term the lunations were the ſame. But this lunar cycle will not hold true for longer than 310 years in ſucceſſion. The number that ſhows the year when the lunar cycle begins is called *the golden number*.

XXV. The

XXV. The *epacts* are the ſupernumery days and hours that the Julian and Gregorian months have more than the lunar months. Theſe latter months being of 29 days, 12 hours. 44 minutes, 3 ſeconds, it follows that a common month of 31 days muſt have 1 day, 11 hours, 15 minutes, 57 ſeconds, and a month of 30 days will have 11 hours, 15 minutes, 57 ſeconds, more than a lunar month. The *annual epacts* form in like manner the difference between a ſolar or civil year, and a lunar aſtronomic year.

XXVI. The *cycle of indiction*, or Roman cycle, is a revolution of 15 years. This method of computing was made uſe of by the ancient Romans, and it is ſtill uſed in bulls and apoſtolic reſcripts, as well as in inſtruments drawn up by German notaries. It is not certain by whom, or for what purpoſe, this cycle was firſt invented; but, by comparing it with the number of years from the birth of Chriſt, its firſt year falls three years before our Saviour's birth; though it does not clearly appear that the indiction was then in uſe.

XXVII. The *Julian period* is a ſpace of time that includes 7980 years. Scaliger, who invented this period, compoſed it of the ſolar cycle of 28 years, the lunar cycle of 19 years, and the indiction of 15 years. For theſe three numbers, multiplied into each other, produce 7980. If we ſuppoſe, therefore, that the world has not yet exiſted 6000 years, this imaginary period goes higher than the creation. But as all the years ſince the creation bear diſtinct characters in all the three revolutions we have mentioned, Scaliger made good uſe of it to compare and reduce, with more facility, the years and epochs of different nations of the earth.

XXVIII. Modern Chriſtians count the years from the birth of Chriſt; but the firſt Chriſtians reckoned from Dioclefian, and which they called the Dioclefian era, or the year of martyrs. The Moors ſtill make uſe of it in calculating their feſtivals, and call them the years of grace. We ſhall preſently

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ſpeak more fully of theſe different eras, and eſpecially that of modern Chriſtians.

XXIX. In the Chriſtian calendar the *feaſts* or feſtivals are divided into *moveable* and *immoveable*. The moveable feaſts, or thoſe that do not always fall on the ſame day of the year, are Aſh-Wedneſday, Good-Friday, Eaſter-Sunday, Aſcenſion-day, Whitſunday, Trinity Sunday, &c. The immoveable feaſts are New-year's day, the Epiphany, Lady-day, St. John Baptiſt, Michaelmas, Chriſtmas-day, &c. By virtue of the canons or decrees of the Council of Nice, "*The feaſt of Eaſter is to be for ever celebrated on the firſt Sunday that follows the firſt full moon after the vernal equinox, and if that full moon fall on a Sunday, Eaſter-day ſhall be kept the Sunday following.*" Mathematical chronology ſhews different methods of calculating, according to this decree, which is followed by all Chriſtian nations, the day of the year on which Eaſter will always fall; as well in the Gregorian as Julian calendar.

XXX. Laſtly, this part of chronology teaches the method of conſtructing a complete calendar, as follows: 1. To find the feaſt of Eaſter, and the dominical letter. 2. To divide the calendar into weeks, and regulate the moveable feaſts by that of Eaſter; inſerting at the ſame time the immoveable feaſts, with the names of thoſe ſaints that are appointed for each day. 3. To extract, from thoſe tables that are called Ephimeres, the place of the ſun and moon in the zodiac, as well as of the other planets; to find the riſing and ſetting of the two former, the duration of the twilight, and the length of the days and nights; and to inſert all theſe matters in their proper places. 4. To remark when a planet is viſible to us, and when it is hid by the ſun's rays. 5. At the beginning of each month to make obſervations on the ſeaſons, and to give account of the eclipſes of the ſun and moon, and of other celeſtial phenomena.

XXXI. Thus

XXXI. Thus far we have treated of mathematic chronology. We ſhall now in as brief a manner as poſſible, make the analyſis of hiſtoric chronology, or of that ſcience which teaches to diſtinguiſh the ſeveral events related in hiſtory according to the order of time in which they happened. It is in this ſcience that Julius Africanus, Euſebius of Cæſarea, George Cyncelle, John of Antioch, Dennis, Petau, Cluvier, Calviſius, Uſher, Simſon, John Marſham, and many other learned men, have excelled. It conſiſts of four principal parts, that form the foundations on which all its learned reſearches reſt. Theſe are,

1. Aſtronomic obſervations, and particularly on the eclipſes of the ſun and moon, combined with the calculations of mathematic chronology on the different eras and years of different nations.

2. The teſtimonies of credible authors.

3. Thoſe epochs in hiſtory which are ſo determined and evident that no one has ever conteſted them.

4. Ancient medals, coins, monuments, and inſcriptions.

We ſhall examine theſe four principal parts in the order they here ſtand, and conclude with ſome reflections on the uncertainty that ſtill reigns, notwithſtanding theſe lights in chronological hiſtory.

XXXII. It is with great reaſon that the eclipſes of the ſun and moon, and the aſpects of the other planets, have been called public and celeſtial characters of the times, as their calculations afford chronologers infallible proofs of the preciſe epochs on which a great number of the moſt ſignal events in hiſtory have occurred. So that in chronological matters we cannot make any great progreſs, if we are ignorant of the uſe of aſtronomic tables, and the calculation of eclipſes. The ancients regarded the latter as prognoſtics of the fall of empires, of the loſs of battles, of the death of monarchs, &c. And it is to this ſuperſtition, to this wretched ignorance, that we happily owe the vaſt labour that

hiſtorians

hiſtorians have taken to record ſo great a number of them. The moſt able chronologers have collected them with ſtill greater labour. Calviſius, for example, founds his chronology on 144 eclipſes of the ſun, and 127 of the moon, that he ſays he had calculated. The grand conjunction of the two ſuperior planets, Saturn and Jupiter, which according to Kepler, occurs once in 800 years in the ſame point of the zodiac, and which has happened only eight times ſince the creation, (the laſt time in the month of December 1603) may alſo furniſh chronology with inconteſtible proofs. The ſame may be ſaid of the tranſit of Venus over the ſun, which has been obſerved in our days, and all the other uncommon poſitions of the planets. But among theſe celeſtial and natural characters of times, there are alſo ſome that are named *civil* or *artificial*, and which, nevertheleſs, depend on aſtronomic calculation.

XXXIII. Such are the ſolar and lunar cycles, the Roman indiction, the feaſt of Eaſter, the biſſextile year, the jubilees, the ſabbatic years, the combats and Olympic games of the Greeks, and hegira of the Mahometans, &c. And to theſe may be added the periods, eras, epochs, and years of different nations, ancient and modern. We ſhall only remark on this occaſion, that the period or era of the Jews commences with the creation of the world; that of the ancient Romans with the foundation of the city of Rome; that of the Greeks at the eſtabliſhment of the Olympic games; that of Nebuchadnezzar, with the advancement of the firſt king of Babylon to the throne; the Yeſdegerdic years, with the laſt king of the Perſians of that name; the hegira of the Turks with the flight of Mahomet from Mecca to Medina, &c. The year of the birth of Chriſt was the 4713th year of the Julian period, according to the common method of reckoning. Chronology teaches us to calculate the precise year of the Julian period on which all theſe epochs happened.

XXXIV. The

XXXIV. The teſtimony of authors is the ſecond principal part of hiſtoric chronology. Tho' no man whatever has a right to pretend to infallibility, or to be regarded as a ſacred oracle, it would, however, be making a very unjuſt judgment of mankind, to treat them all as dupes or impoſtors; and it would be an injury offered to public integrity, were we to doubt the veracity of authors univerſally eſteemed, and of facts that are in themſelves right worthy of belief. It would be even a kind of infatuation to doubt that there have been ſuch cities as Athens, Sparta, Rome, Carthage, &c. or that Xerxes reigned in Perſia, and Auguſtus in Rome; whether Hannibal ever was in Italy; or that the emperor Conſtantine built Conſtantinople, &c. The unanimous teſtimony of the moſt reſpectable hiſtorians will not admit any doubt of theſe matters. When an hiſtorian is allowed to be completely able to judge of an event, and to have no intent of deceiving by his relation, his teſtimony is irrecuſable. But to avoid the danger of adopting error for truth, and to be ſatisfied of a fact that appears doubtful in hiſtory, we may make uſe of the four following rules, as they are founded in reaſon.

1. We ought to pay a particular regard to the teſtimonies of thoſe who wrote at the ſame time the events happened, and that have not been contradicted by any contemporary author of known authority. Who can doubt, for example, of the truth of the facts related by admiral Anſon, in the hiſtory of his voyage round the world? The admiral ſaw all the facts there mentioned with his own eyes, and publiſhed his book when two hundred companions of his voyage were ſtill living in London, and could have contradicted him immediately, if he had given any falſe or exaggerated relations.

2. After the contemporary authors, we ſhould give more credit to thoſe who lived near the time the events happened, than thoſe who lived at a diſtance.

3. Thoſe

3 Thoſe doubtful hiſtories, which are related by authors that are but little known, can have no weight if they are at variance with reaſon, or eſtabliſhed tradition.

4. We muſt diſtruſt the truth of a hiſtory that is related by modern authors, when they do not agree among themſelves in ſeveral circumſtances, nor with ancient hiſtorians, who are to be regarded as original ſources. We ſhould eſpecially doubt the truth of thoſe brilliant portraits, that are drawn at pleaſure by ſuch as never knew the perſons they are intended for, and even made ſeveral centuries after their deceaſe.

XXXV. The moſt pure and moſt fruitful ſource of ancient hiſtory is doubtleſs to be found in the Holy Bible. Let us here for a moment ceaſe to regard it as divine, and let us preſume to conſider it as a common hiſtory. Now, when we regard the writers of the books of the Old Teſtament, and conſider them ſometimes as authors, ſometimes as ocular witneſſes, and ſometimes as reſpectable hiſtorians; whether we reflect on the ſimplicity of the narration, and the air of truth that is there conſtantly viſible; or, when we conſider the care that the people, the governments, and the learned men of all ages have taken to preſerve the true text of the Bible; or that we have regard to the happy conformity of the chronology of the holy ſcriptures with that of prophane hiſtory; or if we obſerve the admirable harmony that is between theſe books and the moſt reſpectable hiſtorians, as Joſephus and others; and laſtly, when we conſider that the books of the holy ſcripture furniſh us alone with an accurate hiſtory of the world from the creation, through the line of patriarchs, judges, kings and princes of the Hebrews; and that we may, by its aid, form an almoſt entire ſeries of events down to the birth of Chriſt, or the time of Auguſtus, which comprehends a ſpace of about 4000 years, ſome ſmall interruptions excepted, and which are eaſily ſupplied by profane hiſtory: when, we ſay, all theſe reflections

are

are juſtly made, we muſt conſtantly allow that the ſcriptures form a book which merits the firſt rank among all the ſources of ancient hiſtory. It has been objected, that this book contains contradictions; but the moſt able interpreters have reconciled theſe ſeeming contradictions. It has been ſaid, that the chronology of the Hebrew text and the Vulgate do not agree with the chronology of the verſion of the Septuagint; but the ſoundeſt critics have ſhown that they may be made to agree. It has been obſerved, moreover, that the ſcriptures abound with miracles and prodigies; but they are miracles that have really happened: and what ancient hiſtory is there that is not filled with miracles and other marvellous events? And do we for that reject their authority? Cannot the true God be ſuppoſed to have performed thoſe miracles which pagan hiſtorians have attibuted to their falſe divinities? Muſt we pay no regard to the writings of Livy, becauſe his hiſtory contains many fabulous relations?

XXXVI. The *epochs* form the third principal part of chronology. Theſe are thoſe fixed points in hiſtory that have never been conteſted, and of which there can, in fact, be no doubt. Chronologers fix on the events that are to ſerve as epochs, in a manner quite arbitrary; but this is of little conſequence, provided the dates of theſe epochs agree, and that there is no contradiction in the facts themſelves. When we come to treat expreſsly on hiſtory, we ſhall mention, in our progreſs, all the principal epochs. In order rightly to underſtand and to range each epoch in its proper place, it is neceſſary to remember the ſignification of the following terms, beſide thoſe we have already explained in the courſe of this chapter.

An *age* or *century* is the courſe of a hundred years, or ſolar revolutions.

Luſtre is the ſpace of five years. The poets make frequent uſe of this term.

Olympiad is a ſpace of four years, which the Greeks counted from the celebration of one of the Olympic

Olympic games to another. The firſt Olympiad began in the year of the world 3228, and conſequently 776 years before the common era.

Epoch: To what we have juſt ſaid on this term, it is proper to remark here, that chronologers diſtinguiſh three ſorts of epochs: the firſt they call ſacred; the ſecond, eccleſiaſtical; and the third, civil or political.

Era: Beſide what we have ſaid in the twentieth ſection, we muſt here obſerve, that the word probably took its riſe from the ignorance of copyiſts, who, finding in ancient manuſcripts the letters A. E R A *Annus Erat Regni Auguſti*, made of them the ſimple word era, or, as the Latins write it, *æra*.

The *Seleucian era*, from whence the Macedonians began to count, is alſo denoted by the *Grecian years*, of which the Jews principally made uſe after they were ſubdued by the Macedonians. It began with the great Seleucus, ſurnamed Nicator, in the year of the world 3692, and 312 years before the vulgar era.

The *Spaniſh era* began with the year of the world 3966, and 38 years before the common era. This era is very famous in the councils, and in the ancient monuments, of Spain.

Anachroniſm is an error in the calculating or fixing of time. So Virgil committed an anachroniſm in making Æneas and Dido live at the ſame time, when there were 300 years diſtance between them.

Synchroniſm is, as we have already ſaid, the concurrence of different events at the ſame time. A general ſynchroniſm is a deſcription of all that happened in the various parts of the world at the ſame period.

XXXVII. Medals, monuments, and inſcriptions, form the fourth and laſt principal part of chronology. It is ſcarce more than 150 years ſince cloſe application has been made to the ſtudy of theſe, and we owe to the celebrated Spanheim the greateſt obligations, for the progreſs that is made in this method his excellent work, *De præſtantia et uſu numiſmatum antiquorum*,

antiquorum, has ſhown the great advantages of it; and it is evident that theſe monuments are the moſt authentic witneſſes that can be produced. It is by the aid of medals that M. Vaillant has compoſed his judicious hiſtory of the kings of Syria, from the time of Alexander the Great to that of Pompey: they have been, moreover, of the greateſt ſervice in elucidating all ancient hiſtory, eſpecially that of the Romans; and even ſometimes that of the middle age. We ſhall have occaſion to ſpeak more fully of their uſe in the chapter where we expreſsly treat of medals and antiquities. What we here ſay of medals, is to be underſtood equally, in its full force, of ancient inſcriptions, and of all other authentic monuments that have come down to us: as the famous *Arundel marbles*, which an Engliſh nobleman of that name purchaſed from the Turks in the Levant, by William Petre, whom he ſent thither for that purpoſe. Theſe marbles, which were ranged at London in the rooms and garden of the earl of Arundel, on the border of the Thames, were found in the iſland of Paros, and contain a chronicle, wherein the principal epochs of the hiſtory of the Athenians are exactly and diſtinctly marked, from the firſt year of the Cecrops, which began 1582 years before the Chriſtian era. John Selden compoſed a book in 1629, the title of which is *Marmora Arundelliana*, wherein he explains theſe valuable antiquities. Who can ſay what happy diſcoveries of monuments, Fortune, propitious to letters, may have reſerved for us in the ruins of Herculaneum: and which may ſerve as well to elucidate as to eſtabliſh ancient hiſtory?

XXXVIII. Every reader, endowed with a juſt diſcernment, will readily allow that theſe four parts of chronology afford clear lights, and are excellent guides to conduct us through the thick darkneſs of antiquity. That impartiality, however, which directs us to give a faithful relation of that which is true and falſe, of the certainty and uncertainty of all the ſciences, obliges us here freely to confeſs, that

that theſe guides are not infallible, nor the proofs that they afford mathematical demonſtrations. In fact, with regard to hiſtory in general, and ancient hiſtory in particular, ſomething muſt be always left to conjecture and hiſtoric faith. It would be an offence againſt common probity, were we to ſuffer ourſelves to paſs over in ſilence thoſe objections which authors of the greateſt reputation have made againſt the certainty of chronology. We ſhall extract them from their own works; and we hope that there is no magiſtrate, theologian, or public profeſſor in Europe, who would be mean enough to accuſe us of a crime, for not unworthily diſguiſing the truth.

XXXIX. 1. The prodigious difference there is between the ſeptuagint Bible and the vulgate, in point of chronology, occaſions an embarraſſment, which is the more difficult to avoid, as we cannot poſitively ſay on which ſide the error lies. The Greek Bible counts, for example, from the creation of the world to the birth of Abraham, 1500 years more than the Hebrew and Latin Bibles, &c. 2. How difficult is it to aſcertain the years of the judges of the Jewiſh nation, in the Bible? What darkneſs is ſpread over the ſucceſſion of the kings of Judah and Iſrael? The calculation of time is there ſo inaccurate, that the ſcripture never marks if they are current or complete years. For we cannot ſuppoſe that a patriarch, judge, or king, lived exactly 60, 90, 100, or 969 years; without any odd months or days. 3 The different names that the Aſſyrians, Egyptians, Perſians, and Greeks, have given to the ſame prince, have contributed not a little to embarraſs all ancient chronology. Three or four princes have borne the name of Aſſuerus, though they had alſo other names. If we did not know that Nabucodonoſor, Nabucodroſor, and Nabucolaſſar, were the ſame name, or the name of the ſame man, we ſhould ſcarcely believe it. Sargon is Sennacherib; Ozias is Azarias; Sedecias is Mathanias; Joachas is alſo called Sellum; Aſaraddon, which is pronounced

pronounced indifferently Eſarhaddon and Aſarhaddon, is called Aſenaphar by the Cuthæans; and by an oddity of which we do not know the origin, Sardanapalus is called by the Greeks Tenos Concoleros. 4 There remain to us but few monuments of the firſt monarchs of the world. Numberleſs books have been loſt, and thoſe which have come down to us are mutilated or altered by tranſcribers. The Greeks began to write very late. Herodotus, their firſt hiſtorian, was of a credulous diſpoſition, and believed all the fables that were related by the Egyptian prieſts. The Greeks were in general vain, partial, and held no nation in eſteem but their own. The Romans were ſtill more infatuated with notions of their own merit and grandeur: their hiſtorians were altogether as unjuſt as was their ſenate, toward other nations that were frequently far more reſpectable. And, with regard to the Jews in particular, it ſeems, whatever Joſephus may ſay, that their nation, who poſſeſſed only that ſmall country called Paleſtine, never made a ſufficient figure in the world to attract the regard of the hiſtorians of other civilized people. 5. The eras, the years, the periods and epochs were not the ſame in each nation; and they, moreover, began at different ſeaſons of the year. All this has thrown ſo much obſcurity over chronology, that it appears to be beyond all human capacity totally to diſperſe it.

XL. Chriſtianity itſelf had ſubſiſted near 1200 years, before they knew preciſely how many years had paſſed ſince the birth of our Saviour. They ſaw clearly that the vulgar era was defective, but it was a long time before they could comprehend that it required four whole years to make up the true period. Abbé Denis the Little, who, in the year 532, was the firſt among the Chriſtians to form the era of that grand epoch, and to count the years from that time, in order to make their chronology altogether Chriſtian, erred in his calculation, and led all Europe into his error. They count 132 contrary opinions of different authors concerning the year

year in which the Meſſiah appeared on the earth. M. Vallemont names 64 of them, and all celebrated writers. Among all theſe authors, however, there is none that reckon more than 7000, nor leſs than 3700 years. But even this difference is enormous. The moſt moderate fix the birth of Chriſt in the 4000th year of the world. The reaſons, however, on which they found their opinion, appear to be ſufficiently arbitrary.

XLI. Be theſe matters, however, as they may, the wiſdom of Providence has ſo diſpoſed all things, that there remain ſufficient lights to enable us nearly to connect the ſeries of events: for in the firſt 3000 years of the world, where profane hiſtory is defective, we have the chronology of the Bible to direct us; and after that period, where we find more obſcurity in the chronology of the holy ſcriptures, we have, on the other hand, greater lights from profane authors. It is at this period that begins the time which Varro calls *hiſtoric:* as, ſince the time of the Olympiads, the truth of ſuch events as have happened ſhines clear in hiſtory. Chronology, therefore, draws its principal lights from hiſtory; and, in return, ſerves it as a guide: as we ſhall ſee in the following chapters.

CHAP.

CHAP. IV.

ON HISTORY IN GENERAL, AND ITS DIVISIONS.

WE are now come to one of the moſt pleaſing proſpects in the vaſt empire of the ſciences; to one of the moſt important objects of univerſal erudition; to a ſtudy worthy to engage the attention of the firſt of mankind. Hiſtory is now the ſubject of our reflections. All who have hitherto treated on this intereſting part of literature, and have attempted to point out the moſt proper method of attaining it, have conſtantly repeated what Cicero and their other predeceſſors, ancient and modern, have ſaid in praiſe of hiſtory. We do not think it neceſſary here to enumerate thoſe encomiums, but ſhall endeavour to add to their ſagacious reflections ſome further remarks on the utility of this admirable ſcience.

II. Ignorance was ever diſgraceful to humanity; and it is more eſpecially ſo in an age which offers ſo many ſources of inſtruction, that it cannot proceed but from negligence or idleneſs. Even among the leaſt civilized people, hiſtory has been at all times held in eſteem. Before the uſe of letters were known to mankind, they tranſmitted to their poſterity the actions of their anceſtors, their heroes, and the founders of their nations, by hymns or ſongs, in which poetry, ignorant as it then was, conſtantly mixed fable with truth. It is for this reaſon, doubtleſs, that the moſt ancient people, and even the Greeks, confounded theſe two terms, calling hiſtory ſometimes fable, and fable, hiſtory. For the

word *hiſtory* is derived from the Greek verb ἱστορεῖν which ſignifies to contemplate or conſider. Under this collective term, therefore, they comprehended not only the knowledge of things paſt, but alſo mythology, Eſopean and Mileſian fables, romances, tragedy, comedy, pantomimes, &c. But words like theſe, which are too univerſal, conſtantly diſcover the indigence of a language; for, by comprehending too many objects, they ſerve only to create confuſion in our ideas, as well as in the ſciences. It is for this reaſon that the moſt ſagacious of modern literati endeavour to diſpel the chaos of erudition, and to give to each word, each term of art, a fixed and determinate ſignification, and not to comprehend, under the denomination of a ſcience, any objects that do not abſolutely and neceſſarily relate thereto.

III. According to reaſon, therefore, as well as the practice of modern writers, *hiſtory is a true relation of real facts and events that have occurred in the world.* If mere curioſity did not excite in the mind of man a rational deſire of knowing what has paſſed on the earth, that is remarkable and intereſting, from the creation to our own time; and if the knowledge of all theſe matters did not improve the underſtanding of thoſe who are deſtined to live among the intelligent part of mankind, and did not render their converſation more pleaſing, more ſtriking and inſtructive, yet would they find, in the ſtudy of hiſtory, numberleſs other advantages, that are ſtill more important, and that prove its excellence. Hiſtory, being the faithful depoſitory of all the actions, good and bad, of the whole race of mankind, who have lived in all ages, and have performed any diſtinguiſhed part on the theatre of the world, forms the moſt powerful incentive to virtue, and preſervative from vice. The moſt ſucceſsful uſurper, the moſt abſolute and cruel tyrant, would not have his memory appear loaded with infamy in the eyes of poſterity. To cover the iniquity of his enterpriſes, he accompanies them with manifeſtoes, and other memoirs

moirs of juſtification. But hiſtory here tells him, that his efforts are vain, that the time will come when his iniquity will be unvailed, and the ſecret folds of his heart laid open; when neither the arts of his worthleſs miniſters, nor the eulogies of venal pens, will be able to defend him: that poſterity will be his judge; and that the only method of obtaining a favourable ſentence, is, by performing worthy actions: that true glory is never to be found but in real merit: that hiſtory flatters not: that it treats the wicked even with an inexorable ſeverity; and that it pays no reſpect to ſceptres or diadems.

IV. Hiſtory likewiſe forms, ſo to ſay, a courſe of experimental morality and politics, where the cauſes and effects of human actions are expoſed to our ſight. It is a ſcene where the characters and precepts of Theophraſtus, la Bruyere, and Shafteſbury, are put in action. Here all takes a body, a mind, a ſoul. Experience, which coſts mankind ſo much time, and ſo many errors, is here acquired at once, or, at leaſt, by a ſingle ſtudy. Princes eſpecially, and they whom Providence has called to the government of a people, or to the dictating of laws, ſhould never be ignorant of this ſcience: for, though they ought not to draw their maxims of government, or their laws, from hiſtory itſelf, ſeeing that would render them pitiful imitators, by chance, of the wiſdom, but much more frequently of the folly and depravity of paſt ages, hiſtory, nevertheleſs, will warn them of numberleſs rocks that are but juſt covered by the vaſt ocean of politics, and againſt which they would be in continual danger of ruſhing, if they were not directed by this ſkilful chart.

V. We have three objects to explain in this chapter; which are,

1. The manner of writing hiſtory:
2. The manner of ſtudying it:
3. The different diviſions, or ſpecies of hiſtory.

With regard to the manner of writing hiſtory, the firſt fault that we find in all hiſtorical writings, an-

cient and modern, and which appears to us of no ſmall magnitude, is, that they conſiſt of a mere deſcription of thoſe wars that have deſolated the earth from the origin of the human race. It ſhould ſeem as if mankind found nothing great in nature, nothing worthy their attention, but that which ought to cover them with ſhame and confuſion: that which ariſes from their depravity, mad deſire of victory, of deſtroying each other; a barbarous cuſtom of maintaining their pretenſions by the force of arms; of imagining that ſuperior force gives right; and the folly of placing a vain honour, a falſe glory, in their brutal quarrels and combats. Follies are frequently contagious: that of heroes has infected their hiſtorians: blood muſt be conſtantly ſpilt: if they were to place only one man upon the earth, they would make him fight, either againſt the gods or devils, or with ſerpents and monſters, or elſe with his own ſhadow, rather than paint him peaceful and amiable. If they ſhould ſuppoſe two men to exiſt, it would be merely with a deſign that they might deſtroy each other, or at leaſt that one of them might murder his companion. When they made Cadmus ſow the earth with teeth, from whence men ſprung up, it was neceſſary that theſe firſt of human race ſhould immediately attack and butcher each other.

Barbarians! to whom no object appears great but that of war! The nurture of the human race, their eſtabliſhments, their migrations, the founding of cities and colonies, the progreſs of the human mind in the arts and ſciences, grand inventions and diſcoveries, as that of navigation and a new world, and a thouſand like objects; Are not theſe worthy of regard? A king came to the crown on ſuch a day, in ſuch a year: without the leaſt reaſon he attacked ſuch a people, and after that ſo many others; or he was himſelf attacked; and ſuch were the conſequences of his wars, he overthrew ſo many cities, he took ſo many priſoners, and left ſo many dead upon the field; and at laſt this mighty monarch himſelf is killed, or he dies with remorſe in his bed. You have

have here, in a few words, the ſubſtance of hiſtory in general; ſome little ornaments of moral and political reflections apart.

VI. The ſecond fault of hiſtorians is, the bad proportions they obſerve in the arrangement of their works. Each hiſtory, whether univerſal or particular, reſembles a peacock, who, to a very ſmall head, and a body indifferently large, has joined an enormous tail, which continually extends as it approaches the extremity. The beſt writers of hiſtory are faulty in this reſpect. Every one can repeat thoſe excellent lines with which Tacitus begins his annals; and when they ſhall remark the conciſion he there obſerves, and compare it with the prodigious number of animadverſions that are ſpread over his hiſtory, and the prolixity with which he concludes, they will be convinced that our obſervation is juſt. It is to be wiſhed, therefore, that the writers of hiſtory would acquire the art of extending their introductions, and of contracting their concluſions, that there might be more uniformity in the parts, more regularity and harmony in the whole. Curious and learned reſearches, pleaſing and uſeful reflections, are very natural amplifications. And why are not facts that occur in the beginning of a hiſtory as worthy of our attention as thoſe of latter times? We know there are many who are of a contrary opinion, but we think they deceive themſelves. All the details of recent events ſerve only to promote chicanery and the quarrels of ſovereigns: their miniſters make uſe of them to produce arguments in defence of their pretenſions. But, ſhould hiſtory be debaſed to ſuch purpoſes as theſe? Are there not memoirs, periodical productions, and archives, ſufficient to kindle theſe diſputes, to furniſh deductions, and to ſupport theſe literary wars?

VII. All modern capital hiſtories have likewiſe the fault of being highly prolix. What life is ſufficiently long, what eyes are good enough, and what memory is ſtrong enough, to read and retain theſe works? Thoſe of de Thou, Marianna, Rapin

Thoyras, Barre, Daniel, and the reſt of this claſs? By naming a few hiſtorians only, it is eaſy to enumerate ſeveral hundred folio and quarto volumes: and if we reflect that M. le Long, in his Hiſtorical Bibliotheque, has produced the names of more than twenty thouſand authors who have wrote the hiſtory of France only; and that the late count de Bunau collected above thirty thouſand German hiſtorians, whom they call *Scriptores rerum Germanicarum*, we may eaſily conceive how enormous a chaos all this muſt form, and what indefatigable labour it would require to wade through this vaſt, barren deſart of erudition. In proportion as the world increaſes in years, this hiſtoric body increaſes in bulk, and muſt at laſt ſink by its own weight. All that can be done in this caſe is, to regard theſe voluminous works as hiſtoric dictionaries, that are not to be read, but conſulted occaſionaily.

VIII. Independent of theſe faults, which the hiſtorian ought to avoid, there are alſo ſome precautions to be obſerved, in order to which it will be proper here to lay down certain precepts. 1. No one ſhould attempt to write a hiſtory without a perfect knowledge of all its parts. By conſtantly running, a man may excel in the race, but he will never excel as a hiſtorian, merely by writing. It is true, that in the courſe of the work he may frequently make curious and uſeful diſcoveries, but the ground of the ſubject on which he is to treat ought to be familiar to him; he ſhould therefore well conſider his ſtrength before he attempts the enterpriſe. 2. When a choice is judiciouſly made, he ſhould examine the ſources (*fontes*) from which the facts are to be drawn. Original memoirs, manuſcripts, archives, and other ſcarce papers, are of an ineſtimable value to an hiſtorian, by enabling him to preſent the public with ſubjects that are new and intereſting. But, if he be not provided with theſe, he ought at leaſt to conſult the hiſtorical bibliotheques, in order

to

to inform himſelf of thoſe authors who have wrote on that part of hiſtory; to procure their writings; to make a care ul examination of them, and to extract all that can be of uſe to his ſubject. A judgment more than common is here neceſſary, in order to diſtinguiſh the falſe, the fabulous, exaggeration and prejudice, from truth and impartiality; and to determine the degree of credibility that is to be aſſigned to each author. The chapter, in which we ſhall treat of the knowledge of authors, will contain ſome further inſtructions on this ſubject.

IX. When the hiſtorian is provided with theſe materials, he ſhould, 3dly, begin his work by extracting thoſe articles that are to compoſe his hiſtory. And here it is indiſpenſably neceſſary to make a judicious choice, and to range them in a clear order. Nothing that is intereſting ſhould be omitted, and nothing which can be omitted ſhould hold the place of that which is intereſting. An hiſtorian ſhould faithfully relate all that is commonly ſaid of an event, and of its circumſtances, without being obliged to be anſwerable for the ſtrict truth of what they may ſometimes contain that is marvellous or incredible. He that would write the hiſtory of Rome, and ſhould paſs in ſilence the tradition of Romulus and Remus being ſuckled by a wolf, would commit an engregious fault. No reaſonable man can believe that Hatton, archbiſhop of Mayence, was devoured by rats, and yet it would be unpardonable to make no mention of ſuch report, when writing the hiſtory of that archbiſhoprick. An able writer will endeavour, in the firſt place, to reconcile theſe ſorts of popular traditions with the truth, and which if he cannot effect, there is a certain manner of relating ſuch ſtories, by which the reader will immediately perceive that the hiſtorian gave them no credit. The following words of a celebrated author, contain alſo an important obſervation: "There are a thouſand incidents that are in-"tereſting to a cotemporary, but which are loſt "to the eyes of poſterity; and which, diſappear-

" ing, leave thoſe great events only viſible, that " have determined the fate of empires. Every thing " that is done, does not deſerve to be written." For the reſt, he will produce a mere chaos only, painful and diſguſtful to the reader, who, after having made choice of the matters he would relate, does not reduce them to a regular chronology, by making a rough draft of the hiſtory he propoſes to write, by carefully obſerving the ſeveral epochs, by never loſing ſight of the ſynchroniſms, and by taking ſpecial caution to avoid all anachroniſms, which are the moſt unpardonable faults in hiſtory.

X. 4 Particular anecdotes are of the higheſt uſe in ornamenting a hiſtory, but we ſhould take care not to be too laviſh in theſe ornaments, for, by that means, they become inſipid. The hiſtorian ſhould therefore be moderate in the uſe of theſe, and have conſtantly before his eyes the gravity and majeſty of hiſtory. 5. We have ſo often ſaid that an hiſtorian ſhould be impartial, that he ſhould have neither country, nor particular religion, and the obſervation is itſelf ſo manifeſt, that it may ſeem almoſt ſuperfluous in this place. An exceſſive predilection, notwithſtanding, is a fault with which the generality of French hiſtorians may be juſtly reproached. They ſee nothing great, but what is to be found among themſelves. They are ſo much poſſeſſed with this prejudice, that, in an univerſal hiſtory, they fix the periods by the annals of their own monarchy, and make, for example, an epoch of the time that Lewis XIV. after the death of his prime miniſter, reſolved to govern by himſelf. We ſhould be glad to know of what importance this was to the reſt of the world. It appears to us to be a mean and ridiculous piece of flattery.

XI. The ſtyle is ſo important an object in writing a hiſtory, that we cannot ſufficiently recommend an attention to it. How excellent ſoever are the matters that a book contains, is of little importance, if, for want of perſpicuity and elegance in the writing, we

we cannot be induced to read it. If, in the choice of a ſtyle, we were obliged to make uſe of that which is very conciſe or very diffuſed, we ſhould incline to the former. The point of perfection is, however, in a juſt medium. Style is a gift which every writer receives from nature. We know of no two that are preciſely the ſame. If we may be permitted to propoſe the beſt French models of ſtyle, we think they may be found in the Hiſtory of Charles XII. and in the Age of Lewis XIV. by M Voltaire; in the Revolutions of the abbé Vertot in the Hiſtoric Pieces of the abbé St. Real, in the Univerſal Hiſtory of M. Hardion, and in ſome other modern hiſtorians. The ſtyle that M. Boſſuet, biſhop of Meaux, has employed in his Diſcourſe on Univerſal Hiſtory, is inimitable, and might ſerve as a capital model, if that prelate had not endeavoured after too much eloquence, and if he did not ſometimes do violence to the truth, in order to be always favourable to religion; of which he appears to be the panegyriſt.

XII. Facts and events make the body of a hiſtory; the inſtructions they afford make the ſoul of it. A hiſtory muſt reſemble a journal or gazette, if the author does not introduce thoſe efficacious reflections, which ſometimes diſcover the ſecret cauſes of human actions, and ſometimes point out their conſequences. And here a bold and lively genius is neceſſary; one that can break through thoſe obſtacles which ſtop the vulgar mind, and that can produce thoughts where truth and novelty are united: it is here that an uncommon diſcernment is requiſite; a marvellous ſagacity that can penetrate the human heart, that can make its way into the cabinets of princes, and into the minds of miniſters and generals; that can unfold what paſſes there, and that judges of their thoughts by their actions, rather than by their words and writings. All theſe reflections, moreover, ſhould ariſe from the ſubjects themſelves, and not be forced into the work. They ſhould likewiſe be made with moderation, and not in the manner of Tacitus, who, ſo to ſay,

drowns all events in the ſea of politics. Laſtly, as all the reflections that a hiſtory contains ſhould tend to form the heart as well as the mind of the reader, to render virtue amiable, and meliorate the human race; all malevolent ſatire, all fallacious reaſoning, all impiety, all ridicule of religion, are at once ill placed, and highly blameable in hiſtory. The writer who ſhall think to ſhine by theſe means, will find he makes a very different appearance in the eyes of the ſagacious part of mankind, though he may ſometimes dazzle the ignorant: and he will be the leſs eſteemed for theſe railleries, as they are far from being ſo difficult to produce as ſome may imagine.

XIII. It is a general cuſtom to make from a hiſtory a gallery of portraits, formed of the characters of the principal actors that are introduced on the ſcene: to paint their exterior figures, as well as their manners, paſſions, &c. We do not entirely diſapprove of this cuſtom; but whoever ſhall conſider how difficult it is for a painter to catch the likeneſs of an object that he has before his eyes, and of a diſcerning perſon to paint the mind even of thoſe with whom he is intimately acquainted, will eaſily judge what kind of regard is to be paid to theſe ſort of portraits that are drawn ſeveral ages after the exiſtence of their originals; the features of which are collected from ancient authors, who frequently knew no more about them than the modern painter. One of the beſt drawn portraits we have ever read, is that which M. Duclos has placed at the end of his excellent hiſtory of Lews XI. And yet we imagine, that if any courtier who was admitted to a familiar acquaintance with that monarch, was to come now upon the earth, he would ſcarce know his maſter. As to thoſe formal panegyrics which ſome hiſtorians make on their heroes, there is nothing which appears to us more inſipid, and more unworthy of the truth and gravity of hiſtory.

XIV. 9. Almoſt all the ancient hiſtorians have an idle method of crowding their hiſtories with a number of harangues. We will for once aſſume a deciſive tone, and pronounce all theſe harangues, that are pretended to have been addreſſed to whole armies, to be either fictions or abſurdities; for it is impoſſible for the commander of an army to make himſelf heard, even by a whole regiment that is neareſt to him, and ſtill much leſs by a numerous army extended by ranks and files. For even the proper officers would ſcarce be able to make the words of command heard on the day of action, though pronounced in monoſyllables, and with a loud voice, if the ſoldiers were not previouſly acquainted with them. The general therefore, who ſhould ſtrain his throat with making a long florid harangue before a battle, to an army that could not poſſibly hear it, would be deſervedly regarded as a madman. Thoſe orations which are ſuppoſed to be made from the roſtrum to an aſſembly of the people, by an ambaſſador to a monarch, or by a public orator to a ſenate or council, are more juſt, more natural and probable. But even ſuppoſing them to be true, they ought not to be very frequently introduced: for they are a ſort of machinery that loſe their power when too often uſed.

XV. 10. Laſtly, in writing a hiſtory we may ſometimes make an advantageous uſe of letters, diſcourſes, reflections, ſayings and writings of thoſe kings, heroes or magiſtrates of whom we are ſpeaking, by relating them either entire or in abſtract: and this is an advantage that ought not to be neglected; for nothing gives hiſtory a greater air of veracity, or better proves its authenticity. When with theſe precautions the writer is ſparing in his accounts of wars, when he avoids all long deſcriptions of battles and ſieges, which, after all that can be ſaid, from the time of Joſhua and Cyrus down to the preſent age, ſtrongly reſemble each other, and are attended with a diſguſtful uniformity; and if inſtead of theſe he explain the cauſes of grand revolutions

and

and remarkable events, and eſpecially if he be ſtrictly true, judicious and impartial in his relation, he may ſafely indulge in the pleaſing reflection of having wrote a hiſtory worthy the approbation of the preſent age, and of poſterity.

XVI. Moſt of the precepts we have here given for the manner of *writing* hiſtory, have an intimate connexion with the manner of *ſtudying* it. Whoever would apply to this ſtudy, ought in the firſt place to recollect all that we have ſaid in the preceding chapter on chronology: for if we do not careſully diſtinguiſh the ſeveral eras, periods and epochs, we ſhall never be able to form in our minds a regular and fundamental ſyſtem of hiſtory, and to range each fact in its proper place. The method that appears to us of all others the moſt eligible, is nearly contained in the following particulars.

XVII. We would begin by placing before the eyes of our pupil a ſketch, the mere outlines of univerſal hiſtory, or chronological tables; or rather a large hiſtorical and chronological chart, ſuch as that of which Juſtus Lipſius conceived the idea, and which we have frequently intended to execute, had not other very different occupations diverted our attention. When we perceived that this general draught had made a ſufficient impreſſion on the mind of our pupil, we would make him read aloud the moſt conciſe and finiſhed abridgment of hiſtory we could procure; taking particular care to remark to him, as he went on, the ſeveral ſynchroniſms or events that happened at the ſame period among the different nations of the earth. By this means we ſhould by degrees fill up our ſketch, and provide our pupil with what is called the thread of hiſtory. This preliminary ſtudy would take up but little of his time, and would be of great uſe to him during the whole courſe of his life. We have elſewhere wiſhed, that the hiſtories of all nations, ancient and modern, were wrote on the model of the chronological abridgment of France by the preſident Henault, which

which we cannot too often repeat; and we have the high ſatisfaction to ſee that our wiſh is daily carrying into execution.

XVIII. We would then paſs with our pupil through a curſory lection of thoſe authors, as well ancient as modern, that are called the ſources of hiſtory (fontes): of theſe we would chooſe but a ſmall number, and would take particular care to ſelect thoſe only whoſe authenticity appears unqueſtionable. After this, we would go through a complete courſe of univerſal hiſtory, which we would endeavour to enliven with moral, political and military reflections, with critical remarks on dubious facts, &c. And here eſpecially, we would place before his ſight the portraits of thoſe great men who have filled the throne, or directed the cabinet, have commanded armies, adorned the mitre, or illumined the ſciences. We would endeavour here to point out their virtues and their vices, their ſagacious and their futile actions, their glory and their ſhame. We would paint the tyrant, the rapacious miniſter, the ſenſeleſs or brutal commander, the bigoted prieſt, and the idly laborious ſcholar, in their proper and diſguſtful colours: in a word, it is here that we would endeavour to draw all that comprehenſive and laſting utility which hiſtory is capable of affording.

XIX. In the laſt place; during the remainder of thoſe years which are conſecrated to his education, we would teach him the hiſtory of each particular modern nation, beginning with that of his own country: and here we would point out the ſources from whence he might draw the hiſtory of each particular province or diſtrict, the annals of each city, &c. And in the courſe of our progreſs we would ſtudy eccleſiaſtic hiſtory, that of literature, and thoſe other matters, with the enumeration of which we ſhall conclude this chapter, and which will make the ſubjects of ſome of thoſe that follow.

XX. Hiſtory

XX. Hiſtory in general is divided into

1. Civil or political hiſtory, which relates all the revolutions and all the memorable events that have occurred in governments: and gives an account of the method by which all nations have been founded, eſtabliſhed, maintained and improved; of their increaſe, decline, and final diſſolution.

2. Military hiſtory, which recounts the wars that each people have ſuſtained, their battles and ſieges, the good and bad ſucceſs of all their military operations; thoſe generals that have diſtinguiſhed themſelves, &c. Xenophon, Polybius, Vegetius, Quincy, and many others, have wrote military hiſtories.

Hiſtory, as well civil as military, is ſubdivided into

The ancient.

That of the middle age.

The modern.

The three following chapters will explain theſe ſubdiviſions, and give their analyſis.

3. Religious hiſtory; which treats in general of the religion and worſhip of all nations, both ancient and modern; of religious ceremonies and of the origin, progreſs and decline of each religion.

4. Eccleſiaſtic hiſtory, or that of the Chriſtian church in particular; which teaches the origin and revolutions of the true religion, of the oppoſitions and perſecutions it has ſuſtained, of the ſucceſs it has met with, and of the triumph it has finally obtained; from the commencement of the world to the preſent time. It comprehends alſo the hiſtory of the various hereſies and ſchiſms of the popes and reformers, &c. and is ſubdivided into

The hiſtory of the church of God under the Old Teſtament. And

The like hiſtory under the New Teſtament.

5. The hiſtory of literature, which treats of the progreſs of the human mind in general, and comprehends

Phyſical

Phyſical or natural hiſtory, which relates all that has arrived, or rather all that has been diſcovered and obſerved, that is remarkable, from the time of the creation; either in the heavens, in the elements, or among men, animals, inſects, plants, and in general among all the parts and productions of nature.

Philoſophic hiſtory, that teaches the progreſs of philoſophy among all the people of the earth.

The hiſtory of erudition, which gives an account of the ſtate of the other ſciences among all nations.

Technical hiſtory, that treats of the progreſs of the arts, as well liberal as uſeful.

6. The hiſtory of the learned; which relates the lives and productions of the learned ~~men of~~ all ages, in thoſe works that are called Biographies.

7. Miſcellaneous hiſtory (Hiſtoria mixta vel miſcellanea); which contains all ſorts of anecdotes, political, eccleſiaſtic, military, literary and civil, that are of any importance, and that are not included in pragmatic or political hiſtory.

XXI. They make in the ſchools ſtill other diviſions of hiſtory, as into

Sacred and profane.

Univerſal or fundamental, and particular or ſpecial.

Real and poetical or fabulous.

Antediluvian and poſtdiluvian.

European, Aſiatic, African, American, &c. &c.

But without attending to theſe diviſions, which are founded leſs in the nature of the objects that relate to hiſtory, than in the imaginations of thoſe who profeſs it, and which, far from elucidating this ſcience, ſerve only to perplex it, by overloading the memory; we ſhall content ourſelves with thus merely enumerating the principal of theſe diviſions, that our readers may not be quite ignorant of them, and ſhall immediately paſs to the analyſis of the real objects of hiſtory.

CHAP.

CHAP. V.

ANCIENT HISTORY.

WE can write that only which we know, and in all the hiſtoric ſciences, we can learn that only which is written. From this inconteſtable axiom we may draw ſome inſtructive conſequences. The firſt is, that our ancient hiſtory cannot go higher than Adam, who is repreſented to us by Moſes (the moſt ancient of all thoſe authors and hiſtorians whoſe works have come down to us) as the origin of the human race. We know indeed, that in working a quarry of porphyry, they have lately found, in the middle of a block of a prodigious ſize, a bar of wrought iron, and that according to the calculations of the moſt ſkilful naturaliſts, it would require more than ten thouſand years for ſo large a maſs of that hard marble to grow round a bar, and if they knew the art of forging iron more than ten thouſand years ſince, the world muſt be much older than Moſes makes it to be. We know alſo that the world has numberleſs other natural marks which ſeem to prove an antiquity ſtill far greater. We are not ignorant moreover of all the arguments that may be drawn from the chronology of the Chaldeans, Egyptians, and Chineſe, which go vaſtly higher than that of Moſes but it ſeems to us, at the ſame time, that the world alſo affords numberleſs marks of a recent ſtate, which counterbalance the former, and at leaſt reduce the ſeveral arguments to conjectures only. All the chronologies of the Chaldeans, Egyptians and Chineſe, are founded moreover entirely on traditions, and on certain vouchers that are equally equivocal and ſuſpicious. During the firſt ages of all nations the art of writing was unknown. It was a long time before letters were invented: and what confidence can be placed on a chronology, ſupported only

only by traditions, and, what is worſe, by the traditions of the Orientals, whoſe heated imaginations have at all times proproduced ſwarms of reveries, fables and extravagancies?

II. But let us ſuppoſe for a moment that there have been Preadamites. This might injure us much as Chriſtians, becauſe if this fact could be eſtabliſhed, it would render the Moſaic hiſtory very doubtful; but it would be of very little uſe to us as hiſtorians. For what could hiſtory have to do with theſe preadamite people, of whom we know nothing, either by writing or tradition? Beſide, all the ancient chronology of the Egyptians and Chineſe is the moſt wretched that can be conceived, built on the weakeſt foundations, and ſo confuſed, that it is impoſſible to deduce any one fact from it that bears the leaſt character of authenticity. Reaſon and religion therefore equally require that we begin our ancient hiſtory with the creation of the world, according to the account of Moſes, and conſequently that we regard Adam as the firſt of mankind.

III. The ſecond conſequence we draw from our firſt principle is, that the greateſt part of thoſe ancient people, who inhabited the different countries of the earth, being ignorant of letters, could not tranſmit the hiſtory of their own nation, even to their deſcendents, and ſtill much leſs to others. There may have been thouſands of nations, whoſe very names are not come down to us. Some of theſe names indeed were by chance tranſmitted by oral tradition to thoſe people who firſt knew the uſe of letters, and particularly to the Greeks: but theſe Greeks were at once credulous and fallacious. Herodotus, the firſt of their hiſtorians, readily believed all the fables and traditions which the Egyptian prieſt had told him on his travels; and of theſe he compoſed nine poems in proſe, each of which he dedicated to one of the muſes, and recited them one after the other at the Olympic Games, and which the people greedily received, admiring all his marvellous ſtories.

IV. The

IV. The third conſequence we draw from our principle is, that ancient hiſtory is leſs the knowledge of what has really happened in the world, than of that which hiſtorians have related, and what they have affirmed as facts. And, in truth, is not this ſufficient? Does it not contain ſufficient matter fully to ſatisfy our curioſity? Do we not find in hiſtory, as it now is, ſo vaſt a compilation of facts and events, that the longeſt life, and moſt happy memory, is ſcarce ſufficient to learn and retain them. Is not the time of antiquaries, critics, and commentators, fully employed in learned reſearches? And of what conſequence is it to us, after all, to know the exact truth of each ancient fact or event? Would this preciſe knowledge render us in any reſpect better, or can it in the leaſt contribute to our happineſs? On the contrary, it is eaſy to prove, that the preſent generation are more obliged to an ancient hiſtorian who has recounted an event ſomewhat fabulous in its circumſtances, but in a manner that is intereſting, agreeable and uſeful, than to one who has related facts that are preciſely true, but in a manner cold, dry, and diſintereſting. A fable teeming with inſtruction appears to be, in this caſe, far preferable to a barren truth.

V. We by no means deſpiſe the efforts of thoſe men of tranſcendent genius and indefatigable application, who paſs their whole lives in making judicious inferences, or ingenious conjectures, in order to reconcile paſſages, diſcover truths, or diffuſe lights over the hiſtory of the firſt ages of the world: but we think, at the ſame time, that their labours are not accompanied with any real certainty, or any direct utility to mankind. While I was writing the above I diſcovered, from the window of my cloſet, a large hole in my garden wall; I enquired among my domeſtics, I conſulted even my chaplain, concerning the cauſe of this hole. Each of them aſſigns the reaſon at a venture, and all of them ſupport their opinions

opinions with warmth. An arch fellow ſteps up and tells us we are all in the wrong, diſcovers the real fact, and leaves us all ſufficiently confounded. I imagined the inquirers into the facts of ancient hiſtory are frequently in the ſame circumſtance with me and my wall.

VI. When we duly conſider the matter, we find that ancient hiſtory may be divided into two parts. The firſt contains the hiſtory of the Jews, or Hebrews, or of thoſe who are called the people of God. Independent of that religious faith which this hiſtory requires of Chriſtians, ſeeing it forms the baſis of their religion, it merits likewiſe a peculiar regard by all mankind, conſidering it merely as profane annals, 1. Becauſe it carries with it the marks of veracity, while the ancient hiſtory of other nations, eſpecially during the firſt ages, is manifeſtly nothing more than a collection of fables. 2 Becauſe it contains a chronological ſucceſſion of events, almoſt without interruption, which we do not find in any other hiſtory; as we ſhall ſee further on. And 3. Becauſe it forms a general ſcale, a common meaſure of chronology for all other hiſtories; for, without this, we ſhould not find in any of them any meaſure of time, nor any certain epoch; all ancient hiſtory would be a mere chaos, impoſſible to be reduced into any form; a region covered with impenetrable darkneſs.

VII. This hiſtory, which, on more than one account, deſerves the title of ſacred, admits of many diviſions, of which we ſhall here mention two only, and theſe appear to us natural, and remarkable by the importance of their epochs. For, in the firſt place, we may conſider the Jews under four kinds of governments; as,

1. The patriarchal, under 22 patriarchs.
2. The judiciary, under 22 judges.
3. The royal, under 22 kings.
4. The ſacerdotal, under 22 pontiffs; among whom ſome have borne the title of kings, as Ariſtobulus,

tobulus, Alexander, Hircan, Antipater, Herod, &c.

The Jewiſh hiſtory differs from all others in this particular diviſion. It may, moreover, be divided into different ages, which may be thus fixed:

	Years.
The 1. Beginning with the creation of the world, and ending with the univerſal deluge, comprehends — —	1657
2. Beginning immediately after the deluge, and ending with Abraham, in the year of the world 2083, comprehends —	426
3. Beginning with Abraham, conſidered as the father of the Jewiſh nation, and ending with the departure from Egypt, which was in the year 2513, comprehends — — —	430
4. Begins with the going out of Egypt; when Moſes, becoming the legiſlator and judge of the people of Iſrael, conducted them through the deſart, and left to Joſhua, his ſucceſſor, the care of the conqueſt of the country of Canaan, and the eſtabliſhment of the Jews in that promiſed land. This age begins with the Judaic republic, and continues to the time of the eſtabliſhment of the royalty: it comprehends	396
5. Begins with the reign of Saul, the firſt king of the Jews, who was anointed by Samuel in the year 2909, and concludes with the end of the captivity of that people in Babylon when Cyrus permitted them to return, in the year of the world 3468. This period includes alſo the diviſion of the Jewiſh monarchy, with the eſtabliſhment of the kingdom of Judah and that of Iſrael; it conſiſts of — —	559
6. Begins with the liberty that Cyrus granted to the Jews, and ends with the	

	Years.
the birth of Jeſus Chriſt, which was about the year of the world 4000, and conſequently comprehends — —	532
In all,	4000

This epoch includes, among the reſt, the wars that the Jews had to ſuſtain againſt the Romans, and which ended in reducing them tributary to that monarchy.

VIII. At the beginning of the ſeventh age, there appeared, among the choſen people, *the Meſſiah, the Saviour, the Redeemer of mankind.* Forty years after the death of Chriſt, Jeruſalem was deſtroyed by Titus, the ſon of Veſpaſian, and, after him, emperor. The Temple was pillaged, the inhabitants partly exterminated, and partly carried away captive, and diſperſed over the face of the earth. Thus finiſhed the republic of the Jews; who, from that fatal period, have never been able to aſſemble as a nation. They who followed the Meſſiah and embraced his holy doctrine, which may be ſaid to be grafted on that of the Hebrews, called themſelves, after his name, Chriſtians; and dated the epoch of their hiſtory from the birth of Chriſt. This epoch, as we have ſaid, began about the year of the world 4000; and, to the time of writing this work, it has continued 1765 years. So that, without entering into a minute chronology, the world, according to common opinion, has ſubſiſted, from the epoch of the creation to the preſent time, 5765 ſolar years of 365 days.

IX. The hiſtory of the Jews, as we find it in the holy ſcriptures, and as it is confirmed by Joſephus, one of the beſt hiſtorians the world hae produced, ſerves alſo to diffuſe great lights over ths hiſtories of thoſe ancient people with which this firſt nation had wars, alliances, or connections: and in theſe hiſtories, fable is conſequently leſs mixed with truth, than in thoſe of other ancient nations, which are founded entirely upon doubtful traditions and monuments. We are, however, to draw, from profane

ſane authors alſo, all information that can be of any uſe in elucidating the hiſtories of theſe nations, and of reducing them into the form of a ſyſtem, however imperfect it may be. But, notwithſtanding theſe aids, and all the pains that have been taken, there are ſtill many chaſms to be ſupplied in theſe hiſtories.

X. Of all thoſe ancient nations, whoſe names, as well as their actions, have not been deſtroyed by the length of time, the diſtance of place, and the ignorance of letters, there now remain only,

1. The hiſtory of the Moabites, from their founder, Moab, the ſon of Lot, to the time of Nebuchadnezzar.

2. The hiſtory of the Ammonites, from Ammon to the ſame Nebuchadnezzar.

3. The hiſtory of the Midianites, from Midian, the fourth ſon of Abraham, to their two laſt kings, Zeba and Zalmuna, who were vanquiſhed by Gideon.

4. The hiſtory of the Edomites, the deſcendants of Edom, the ſon of Iſaac, to the time of Joram, the king of the Jews, by whom they were deſtroyed.

5. The hiſtory of the Amalekites, whoſe founder was Amalek, the grandſon of Eſau, to the time of Saul and David, when they no longer ſubſiſted as a nation.

6. The hiſtory of the Canaanites, properly ſo called, from their founder Canaan, the ſon of Ham, to the time of Solomon, when they were confounded in the common name of Phœnicians.

7. The hiſtory of the Philiſtines, from Mizraim, the ſon of Ham, their founder, to the time they were in part overcome by king Hezekiah, when their capital, Aſdod, was deſtroyed by the Aſſyrians; and finally, to the time that the laſt kings of Gaza, of that nation, were vanquiſhed by the Egyptians, and their nation entirely extirpated.

8. The hiſtory of the ancient Syrians, as well thoſe of Zobach, as thoſe of Damaſcus, from Rehob,

hob, the firſt king, who lived in the time of David, to the reign of Jeroboam, who deſtroyed Damaſcus.

9. The hiſtory of the Phœnicians, from Agenor, the firſt king of Sidon, who reigned a ſhort time before the Trojan war (though, according to Joſephus, Sidon, the eldeſt ſon of Canaan, gave his name to that city and the country round about) to the time that Sidon, as well as Tyre, were reduced under the yoke of Alexander the Great.

10. The hiſtory of the Aſſyrians, from Pul, or Phul, to Sardanapalus. The capital of this empire was Nineve.

11. The hiſtory of the Babylonians or Chaldeans. This nation was more ancient than that of the Aſſyrians. Their founder was Nimrod, and Nebonaſſar their firſt king, whoſe conſort was the famous Semiramis. Nebuchadnezzar, 17th king of Babylon, deſtroyed the kingdom of the Aſſyrians; and that of Babylon fell in its turn, in the reign of its twentieth king, Nabonadus (who was the Aſſuerus of the ſcripture) into the hands of the Medes and Perſians.

12. The hiſtory of the Medes, whoſe empire aroſe out of the ruins of that of Aſſyria, or rather became formidable, when they were freed from the yoke of the Aſſyrians. Their firſt king was Arbaces. The epoch of their grandeur was in the reign of their ſeventh king, Cyaxares, who conquered, in conjunction with Nebuchadnezzar, the city of Nineve. Aſſiſted by the Perſians, they alſo took, during the ſame king's reign, the city of Babylon; and laſtly, Aſtyages (the Balthazar of the prophet Daniel) became poſſeſſed of the whole empire.

XI. 13. The hiſtory of the Perſians, or Elamites; who owed their origin to Elam, the ſon of Sem. The firſt king, of whom there is mention made in the ſcripture, was Kedorlaomer. Cyrus, the

founder

founder of the new empire of the Perſians, made himſelf maſter at the ſame time of thoſe of the Medes and Babylonians. Their laſt king, Darius, ſurnamed Codomanus, was vanquiſhed by Alexander.

14. The hiſtory of the Scythians, or Chomereans, who were alſo called Cimbri, or Celts, and were deſcended from Gomar the eldeſt ſon of Japhet. Their firſt king was Scythes, a pretended ſon of Hercules; and their laſt Atheas, who was conquered by Philip, king of Macedon.

15. The hiſtory of the Phrygians, who are ſaid to be deſcended from Thogarme, the ſon of Gomar. Midas was one of their moſt ancient kings; he reigned ſoon after the deluge of Deucalion. After the death of Adraſtus, who lived in the time of Crœſus, the royal houſe was extinct, and Phrygia became a province of Lydia.

16. The hiſtory of Phrygia Minor, or Troy. Dardanus and Teucer were its firſt kings, and Æneas its laſt.

17. The hiſtory of the Myſians. Olympus is ſituate in this country: and the firſt king of Myſia was alſo called Olympus in hiſtory. The laſt was Arius; though there are mention made of kings of Myſia in the time of the Attalian kings of Pergamus.

18. The hiſtory of the Lydians. Their firſt king was Mones, and their laſt Crœſus, who was vanquiſhed by Cyrus.

19. The hiſtory of the Lycians. Their origin, and a great part of their hiſtory, belongs to fabulous times. One of their kings, named Cybernifcus, commanded in the fleet of Xerxes againſt the Greeks.

20. The hiſtory of the Cilicians. It is pretended that they drew their origin from Tarſis, the ſon of Javan, who peopled Cilicia, and gave his name to the city Tarſus. This people had kings at Thebes and Lyrneſſus, who all bore the common name of Syenneſis.

Syenneſis. Cilicia did not become a province to Macedonia till after the deſtruction of the kingdom of Perſia. ——— And ſuch were the principal ancient nations, of whom any hiſtory, though imperfect enough, has come down to us.

XII. The ſecond part of ancient hiſtory contains, "The hiſtory of the other empires, monarchies, republics, and leſſer ſtates, that have anciently ſubſiſted in the world, and of whom no knowledge is to be had, but from profane writers." And among whom we conſequently find more obſcurity, leſs order, leſs connection, and leſs certainty. But, before we proceed to the analyſis of theſe hiſtories, let us here make ſome general reflections, that perhaps may not be without their uſe. If we conſider the vaſt extent of the known part of the earth, and remember that it has always been divided into great, middling, and ſmall ſtates; and if we reflect on the immenſe number of mankind that muſt have there exiſted, and that the human race have conſtantly been divided into nations, governments, and colonies, more or leſs numerous, we muſt be ſurprized to find, in the general ſyſtem of ancient hiſtory, which comprehends a ſpace of 4000 years, ſo ſmall a number of particular hiſtories. It is therefore neceſſary to obſerve, that, in the firſt ages of the four quarters of the world, Aſia alone was civilized; and, conſequently, the firſt order of men was to be found in that country only. Europe and Africa were ſcarce diſcovered, or at moſt their borders, and the people who inhabited them, only were known. The centre of Europe was as unknown as the centre of Africa is at this day. That centre is about the country which is now called Franconia; for, if we place one point of a compaſs on that part where ſtands the city of Nurenberg, and deſcribe a circle with the other, we ſhall comprehend very nearly all our part of the globe. The ſeptentrional regions were entirely unknown, though they were very populous. But

all theſe inhabitants of Europe and Africa, eſpecially thoſe who lived toward the two poles, were nothing better than a ſort of Savages, without manners and without knowledge, ignorant of the uſe of letters, and, in a word, ſuch as mankind in general are, without arts and ſciences. The Romans diſcovered them by degrees, ſubdued them, and ſent among them a ſort of poliſhers, to make them more tame and tractable, and to inſpire them with notions of humanity, as in our days we ſend miſſionaries into the ſouthern countries as we diſcover them. The Romans beſtowed on all theſe people the title of barbarians, which they right well deſerved: they alſo ſometimes ſent their criminals amongſt them, by way of baniſhment. Now, if we even knew the hiſtory of theſe people, it would not certainly be worth the while to write it or ſtudy it. For hiſtory that affords no inſtruction becomes an object of mere idle curioſity, and is only an uſeleſs burden to the memory; it would perhaps be altogether as intereſting to know the hiſtory of a colony of baboons, as ſuch figures of men as theſe. On the contrary, it is of conſequence to us to know the hiſtory of thoſe poliſhed nations who inhabited ancient Aſia and its neighbouring countries, and, in general, of all civilized people; and of theſe we have ſufficient accounts in the annals that are come down to us.

XIII. America remaining undiſcovered till the beginning of the fifteenth century, the knowledge of its firſt inhabitants cannot make any part of ancient hiſtory. For the reſt, we muſt here obſerve again, that as the ſecond part of ancient hiſtory, which is called profane, includes ſo many obſcurities and fables, which preceded the real facts, Varro has divided time into three parts. The firſt comprehends obſcure and uncertain time, which is, from the origin of the human race to the deluge of Ogyges, about the year of the world 2208; 1796 years before the common era, and 1020 before the firſt

firſt Olympiad. The ſecond includes the fabulous time, and begins with the deluge of Ogyges, and continues to the Olympiads, that is, to the year of the world 3228, and 776 before the common era: this continued 1020 years. The third comprehends the hiſtoric time, and begins with the Olympiads, that is, in the year of the world 3228, and 776 before the vulgar era. It is called Hiſtoric, becauſe, ſince the Olympiads, the truth of facts that have occurred has been confirmed by hiſtory.

XIV. The poets have alſo divided hiſtory after their manner, that is to ſay, by fictions. They diſtinguiſh, firſt, the golden age, which they attribute to Saturn and Rhea; the ſecond is the ſilver age, aſcribed to the reign of Jupiter. This age they extend to the time that tyrants appeared among the human race; who, to render themſelves powerful, oppreſſed mankind by violence and injuſtice. The ſilver age, therefore, muſt terminate with the time that Nimrod, the grandſon of Cham, rendered himſelf terrible, built Babylon, and laid the foundation of the empire of the Chaldeans, about the year of the world 1771, and 115 years after the deluge. The third was the brazen age, which was, when rapacious men, poſſeſſed with the luſt of dominion, endeavoured to reduce their brethren to a ſtate of ſlavery. The ſiege and burning of Troy by the Greeks happened in this age, with which likewiſe the poets finiſh the time when thoſe heroes they called demi-gods appeared upon the earth. The fourth age is that of iron, which began with the firſt Olympiad, that is, in the year of the world 3228. About this time Heſiod complains of living in an iron age; and Ovid, in the deſcription he gives of it, ſays, that all ſorts of crimes began then to prevail. They pretend it ſtill continues; but we may ſay with the worlding,

Oh! le bon tems, que ce ſiecle de fer!

XV. As we comprehend, in the idea of ancient hiſtory, a continued ſeries of all facts and events that have happened among civilized nations, from the creation of the world to the birth of Chriſt, being a ſpace of about 4000 years, we are here to conſider, under profane hiſtory,

(1) That of the empire of *China*. They talk much of the chronology of this people, which, according to Father le Compte*, includes more than 40,000 years from the foundation of their empire; but unleſs it can be clearly proved, that the Chineſe have known the uſe of letters for 40,000 years paſt, we muſt regard their chronology as fabulous, chimerical, and altogether ridiculous: for there is no tradition, no other monument or voucher that can laſt ſo long. And ſuppoſing the Chineſe to have exiſted for ſo great a period, muſt there not have been other people upon the earth? Were not India, and all other countries adjacent to China, inhabited? And muſt not theſe people have learnt from the Chineſe, in 40,000 years, the uſe of letters? Is it poſſible, that the communication between neighbouring nations could be ſo far interrupted? The ridiculous fables likewiſe, with which the ancient Chineſe hiſtory is crowded, from beginning to end, confirm, in every rational mind, a contempt for their boaſted chronology. Their moſt ſagacious hiſtorians, moreover, commonly ſuppoſe that Fohi, their firſt king, mounted the throne 2252 years before the birth of Chriſt. The character they draw of this Fohi, is not unlike that of Noah, who may alſo very well be that Saturn of whom the poets talk, and who lived about the ſame time. Confucius the philoſopher, a prieſt and legiſlator of the Chineſe, flouriſhed about 550 years before the common era. In the year of Chriſt 1279, the Tartars made themſelves maſters of this empire, and their family bore the name of Iven.

XVI.

* Vol. I. p. 205.

XVI. (2) The hiſtory of *Egypt*. The chronology of the Egyptians is altogether as extravagant as that of the Chineſe, and has no better foundation. The Chaldeans or Babylonians aſſigned myriads of years to their monarchy. The Egyptians, piqued at their pretenſions, would not yield them the preference in point of antiquity. Their prieſts, and thoſe they called ſages, aſſerted that gods and demi gods reigned in Egypt 42,984 years before their kings. It would be ſome ſatisfaction to know by what channel, or rather by what miracle, the knowledge of this has come down to our days, ſuppoſing it to be true. They have found means however to gain credit for theſe reveries with Diodorus Siculus, Herodotus, Manethon, and many others equally weak, credulous, and fond of marvellous relations. The indefatigable labours of that learned writer John Marſham, united with thoſe of Uſher, and ſome other able chronologers, have helped to diſſipate, in ſome degree, this real Egyptian darkneſs, and to reduce the hiſtory of this country, quite fabulous as it is in its origin, to a ſyſtem tolerably rational. This hiſtory then is divided into dynaſties, or races of ſovereigns that have reigned in Egypt. Seven of theſe dynaſties comprehend the reign of gods, from Vulcan to Typhon: nine, the reigns of the demi gods from Orus to the demi-god Jupiter. It is eaſy to conceive what credit is to be given to ſuch hiſtory. Then come the obſcure dynaſties of the kings of Thebes, Thin, Memphis, and Heliopolis; and all this brings their hiſtory down to the time of Seſoſtris, or Sethoſis, or Seſac, who reigned in the year of the world 3033. He made many conqueſts in Aſia, and took Jeruſalem in the fifth year of Rehoboam king of Juda. It is here that many hiſtorians quit Marſham, and follow the ſyſtem of Uſher. They begin the hiſtory of Egypt with the year of the world 1760; and conſider this kingdom, 1ſt, as under unknown kings during 160 years; 2d, under ſix paſtoral kings during 260 years, that is to the year 2180, when

Amaſis drove out theſe royal ſhepherds; 3. under 48 kings that are named Pharaohs, during 1299 years, that is to the year 3479, when Cambyſes king of Perſia conquered Egypt; 4. under two Perſian kings during 164 years to the year 3673, when Alexander joined Egypt to his other conqueſts; 5. under the Greeks, that is, under Alexander ſix years; 6. under 13 Ptolemies and Cleopatra the laſt queen of Egypt, during 294 years, which comes to the year 3974, when Auguſtus, after the death of Cleopatra, reduced Egypt to a province of the Roman empire, and laſtly, 7. under the dominion of the Caliphs and Ottomans, from the time that Omar the ſecond caliph, or heir of Mahomet, conquered Egypt in the year 637.

XVII. (3.) The hiſtory of the *Aſſyrian Monarchy*. We have already mentioned this hiſtory in the tenth ſection, but we cannot avoid ſpeaking of it here, as one of the *four grand monarchies*, ſo called by way of excellence, and to which it is frequently the cuſtom to reduce almoſt all ancient hiſtory. From this point of view, therefore, we regard the Aſſyrians, not as a particular nation, but as the ſovereigns of Syria, Meſopotamia, Babylon, Perſia, and, in a word, of all Aſia except India. It is all theſe countries united that are comprehended under the name of Aſſyria the Great, which formed the empire of Ninus and Semiramis, and which is called for that reaſon *the firſt monarchy*; and ſometimes it is alſo called the monarchy of the Babylonians, Chaldeans, Aſſyrians, &c. by which is always meant the ſame empire; and which they make to commence, for that reaſon, not before the year of the world 2737, with Ninus the ſon of Bel, and with Semiramis his conſort; and to finiſh with Balthazer, who was ſlain by the ſoldiers at the taking of Babylon by Cyrus: and thus the Aſſyrian monarchy was overthrown, and paſſed to the Medes and Perſians.

XVIII. (4.) The hiſtory of the *Perſian Monarchy*, which is the ſecond of thoſe that were called Grand. This vaſt empire comprehended not only Perſia, properly

perly ſo called, and of which we have made mention in the ſecond ſection, but almoſt all Aſia, and ſometimes alſo all the circumjacent country; ſeeing that Xerxes, after ſubduing all Egypt, came into Greece and took Athens. The hiſtorians make this grand monarchy to begin with Cyrus in the year of the world 3468, and to laſt 206 years under twelve kings, of whom Darius was the laſt, who being conquered by Alexander near Arbella, his eſtates and provinces paſſed to the dominion of the conqueror, and contributed to form the third grand monarchy.

XIX. (5.) The hiſtory of the *Grecian Monarchy*, which was the third grand monarchy. The hiſtory of this empire will be very difficult to explain, and ſtill more to comprehend without making the following reflections. The Grecian monarchy did not properly ſubſiſt more than ſix years and ten months under the reign of Alexander ſurnamed the Great, who had already reigned ſix years over Macedonia, when he began to make himſelf maſter of the eaſt; but, to conceive a clear idea of the manner in which ſo vaſt a monarchy was formed, it is neceſſary to begin by fully underſtanding the general hiſtory of Greece; then to ſtudy that of the kingdom of Macedonia, and after that to conſider the life and conqueſts of Alexander in particular; to know the people, kingdoms, empires, and other ſtates that he ſubdued, in order to form a monarchy almoſt univerſal; and laſtly to know, how this immenſe monarchy was diſmembered by his ſucceſſors. The firſt object of inquiry therefore is the hiſtory of the Greeks, the moſt curious and moſt important of all antiquity.

XX. Greece was ſo named from an obſcure king called Græcus. Another king, who was named Hellen, gave to the Greeks the name of Helleniſts. The different augmentations of this people have occaſioned the learned to diſtinguiſh their hiſtory into four different ages, marked by the like number of important epochs. The firſt age comprehends al-

moſt 700 years, from the foundation of the ſmall kingdoms of Greece to the ſiege of Troy. To this period belongs the foundation of Athens, Lacedemon, Thebes, Argos, Corinth and Sicyon; the atrocious act of the Danaides, the labours of Hercules, and, in general, all the exploits of the firſt heroes of Greece. The ſecond age includes 800 years, from the Trojan war to the battle of Marathon. The third age continued only 158 years: it begins with the battle of Marathon, and ends with the death of Alexander. So many accompliſhed philoſophers, orators and generals, never exiſted upon the earth at the ſame time, as during this period. The fourth age was not longer than the third; for, after the death of Alexander, the Greeks began to decline, and at laſt became ſubject to the dominion of the Romans.

XXI. Here we are to diſtinguiſh that which is called Great Greece, which comprehends ſome adjacent countries alſo with Greece properly ſo called. It is very certain that never any country ſo ſmall contained ſo many kingdoms and republics. They make the number amount to 49, among which are ſome whoſe names are ſcarce known. They are as follow: 1. Sicionia or Ægialia, 2. Leleg, 3. Meſſina, 4. Athens, 5. Crete, 6. Argos, 7. Lacedæmon or Sparta, 8. Pelaſgia, 9. Theſſalia, 10. Attica, 11. Phocis, 12. Locris, 13. Ozela, 14. Corinth, 15. Eleuſina, 16 Elis, 17. Pilus, 18. Arcadia, 19. Egina, 20. Ithaca, 21. Cephalone, 22. Phthia, 23. Phocidia, 24. Ephyra, 25. Æolia, 26. Thebes, 27. Caliſta, 28. Ætolia, 29. Dolopa, 30. Oechalia, 31. Mycenæ, 32. Eubœa, 33 Mynia, 34. Doris, 35. Phera, 36. Iola, 37. Trachina, 38. Threſprocia, 39. Myrmidonia, 40. Salamine, 41. Scyros, 42. Hyperia or Melite, 43. The Vulcanian Iſles, 44. Megara, 45. Epirus, 46. Achaia, 47. Ionia, 48. The Iſles of the Ægean Sea, and 49 Macedonia.

XXII. All theſe ſtates in fact flouriſhed in Greece, and their united force reſiſted for a long time the attacks of their common enemies, eſpecially thoſe of

of the Perſians, who were often roughly treated by the Greeks. We muſt not however form too grand an idea of all theſe kingdoms and republics. They were for the moſt part towns only ſurrounded by a ſmall territory. The ſtrength of the Greeks conſiſted more in their courage and conduct, than in the extent of their country, which however was extremely populous. They who would apply to the ſtudy of the Grecian hiſtory, ſhould make it their principal endeavour to learn the different deſtinies of Sicionia, Argos, Arcadia, Sparta, Athens, Corinth, Thebes, Mycenæ and Meſſene. For it is there that they will find great models of every kind, and they will there ſee that the politeſt genius, and the profoundeſt ſcience may be united in one people, with the moſt noble and amiable valour.

XXIII. The kingdom of Macedonia made, as we have ſeen, part of Greece; its firſt king was Caranus, a native of Argina, and grandſon of Hercules. This family reigned, in ſeventeen generations, till the time of Alexander. Philip, father of that celebrated hero, was an ambitious, able, warlike prince, and a great politician. He laid the foundation of that immenſe power which his ſon obtained by his numerous victories, and which will render him renowned to the end of time. The prophet Daniel compares him to a winged leopard, and in fact he flew from conqueſt to conqueſt; for in ſix years and ten months, he ſubdued Thrace, Greece, Egypt, a part of Arabia and Africa, Syria, Pamphylia, the two Phrygias, Caria, Lydia, Paphlagonia, Aſſyria, Suſiana, Drangiane, Arachoſia, Gedrania, Aria, Bactriana, Sogdiana, Parthia, Hyrcania, Armenia, Perſia, Babylon, Meſopotamia, and India. All theſe extenſive countries were added to Macedonia, and in the year of the world 3674, Alexander was declared king of Aſia; when he made magnificent ſacrifices to his gods, and diſtributed to his friends, his riches, cities and provinces, ſtill however reſerving to himſelf the right of ſovereignty. But he did

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not enjoy theſe great proſperities long, for on May 22, 3681, he was taken off by a violent fever, in the thirty third year of his age.

XXIV. After the death of Alexander, thoſe great men who had aſſiſted in founding the Grecian or Macedonian monarchy, were the firſt to overthrow and demoliſh that coloſſus. They divided the whole monarchy into ten provinces, whoſe governors ſeemed to depend on four that were principal; theſe were Ptolemy who had Egypt; Seleucus, who reigned in Babylon and Syria; Caſſander, to whom fell Macedonia and Greece; and Antigonus, whoſe portion was Aſia Minor. But this arrangement did not laſt long, for each of them aimed at independence; and at length all the ſtates, kingdoms, and provinces, that compoſed the ſucceſſion of Alexander, and were governed by his ſucceſſors, paſſed, one after the other, under the dominion of the Romans. All theſe ſtreams, great and ſmall, at laſt fell into the ocean of the Roman monarchy, and were there loſt.

XXV. (6.) The hiſtory of the *Roman Monarchy*. The annals of mankind preſent nothing more grand than the Roman empire, as well with regard to its power and extent, being incomparably more powerful and more extenſive than any of the three former monarchies, as to the great men of every kind which it produced. To form a juſt and clear plan of this hiſtory, we muſt take matters from their origin, and tranſport ourſelves to the country of the Latins. This country, the moſt celebrated of Italy, took its name from *latendo*, becauſe Saturn, chaſed from his kingdom by his ſon Jupiter, came here to hide himſelf. The firſt inhabitants of this country were thoſe called Aborigenes, the next were the Egueans, then the Auſonians, the Hernici, the Latins, the Rutuleans, and the Volcians. Latium is that country which is now called Campagna di Roma. Before the foundation of Rome, which became its capital, it was governed by kings, of whom are recorded,

1. Picus

1. Picus the ſon of Saturn, the firſt king of thoſe Latins called Aborigines, becauſe they were the original people of the country. He began his reign in the year of the world 2708, and reigned 37 years.

2. Faunus his ſon reigned 44 years.

3. Latinus his ſon reigned 34 years.

4. Æneas, the ſon of Venus, landed in Italy after the taking of Troy, and married Lavinia the daughter of king Latinus. He reigned after his wife's father only three years.

5. Aſcanius, and fourteen other kings his ſucceſſors, reigned in Latium til the time of Numitor and his brother Amulius, which was in the year of the world 3249.

6. Romulus and Remus, who laid the foundation of the city of Rome, and of a new empire.

XXVI. We may conſider the Roman empire as under ſeveral different ſtates

1. Under ſeven kings from Romulus to Tarquin the Proud, during 245 years.

2. As a republic under the conſuls during 465 years, that is to the year of the world 3960, when Cæſar began to make himſelf ſovereign lord by the deſtruction of liberty Numberleſs actions of war and policy ſignanzed this period, and eſpecially the three Punic wars, that is, thoſe againſt Carthage.

3. Under Julius Cæſar, who reigned with the title of perpetual dictator and imperator, or general of the army. He was aſſaſſinated in the midſt of the ſenate. Auguſtus and Pompey diſputed the empire. Pompey fell. Auguſtus reigned, and took the title of emperor. Jeſus Chriſt, the Saviour of the world, was born in Judæa; with this ever memorable period ancient hiſtory ends. The hiſtory of the middle age here begins, and comprehends the remaining part of the Roman monarchy, as we ſhall ſee in the following chapter.

XXVII. This is what we may, and ought naturally to comprehend under the idea of ancient hiſtory. To render this ſyſtem however quite complete,

plete, it is proper to obſerve here, that, independent of the monarchies and empires which we have here enumerated, there have been in the world, during the firſt forty centuries, ſome other people and ſtates, who though they have not arrived at that extreme power which conſtitutes empires of the firſt magnitude, and though they may not have produced events important enough to attract the attention of all future ages, yet are they notwithſtanding worthy to be remembered, though it were only on account of the intimate connexion they have had with the four great monarchies; and conſequently the ſtudy of their hiſtory becomes neceſſary. Theſe people were,

In ASIA,

1. The *Idumeans* or Edomites, who inhabited the country of Seir, between Arabia, the gulph of Perſia, and Judæa. The principal cities were Bozra and Petra. They united with the Jews in the time of Hircan, and had the ſame fate with them.

2. The *Arabians*, deſcended from Iſmael. There is mention made of the kings of Arabia in the latter hiſtory of the Jews. In the reign of Trajan they became tributary to the Romans, but they regained their liberty, and at laſt ſubmitted to Mahomet in the year 625; from which time their princes have been called caliphs. About the ſame time a party of theſe Arabs paſſed into Africa, drove the Vandals from thence, and eſtabliſhed themſelves on the borders of Tunis.

3. The *Armenians*, whoſe country was anciently a province of Perſia, and in that ſtate fell under the government of the Macedonians. During the reign of Tigranes, the Armenians were conquered by the Romans, from which time they were governed by petty princes, and at laſt fell under the dominion of the Parthians.

4. The Amazons, who dwelt, as is ſuppoſed, in Cappadocia, and were originally Scythians. The firſt queens, of whom they talk, lived in the time of Adyſtus of Argos. The latter of them were conquered

quered by Theſeus, and the remains of this nation eſtabliſhed themſelves after that time beyond the river Tanais.

5. The *Carians*, who inhabited Aſia Minor, and were anciently called Leleges. They were for ſome time ſubject to Minos, king of Crete; were afterward conquered by Cyrus, and at laſt ſubmitted by degrees to the Ionians.

6. The *Odriſes*, a people of Thrace.

7. The *Paphlagonians*, who dwelt between the Euxine ſea and Galatia, and took their name from Paphlagon ſon of Phineas. They were conquered ſucceſſively by Crœſus, Cyrus, and by the Romans, who, during the time of the emperor Diocleſian, incorporated that ſtate with the province of Pontus.

8. The kingdom of *Pergamus*, whoſe laſt king, Attalus, left by his will his kingdom to the Romans.

9. The kingdom of *Bithynia*.

10. The kingdom of *Cappadocia*.

11. The kingdom of *Pontus*, which ended with Mithridates.

12. The kingdom of *Armenia*. Theſe five ſmall kingdoms were ſituate in Aſia Minor.

13. The kingdom of the *Parthians*, whoſe kings were named Arſacidæ. It finiſhed 126 years before the vulgar era, after Artaban IV. was killed by the Perſians.

14. The kingdom of *India*, which took its name from the river Indus. Bacchus, they ſay, was the firſt who conquered it; the kings of Perſia poſſeſſed a portion of it till the time of Alexander. Since his death the Indians have always had kings of their own.

In AFRICA.

XXVIII. (1.) The *Carthaginians* were a colony of Phœnicians, who eſtabliſhed themſelves in the year

year of the world 3147, acquired a formidable power by their commerce, and poſſeſſed all the weſtern coaſt of Africa. They were reduced by the three Punic wars to a Roman province.

2. The *Cyreneans* were a Grecian colony eſtabliſhed in Africa.

3. The *Ethiopians:* who though they had always their own kings, yet their hiſtory is ſo connected with that of the Egyptians, as to make them inſeparable.

4. The *Numidians*, who had always powerful kings. Maſiniſſa and Jugurtha were formidable to the Romans, who nevertheleſs reduced this kingdom at laſt to a Roman province.

In EUROPE.

XXIX. (1.) The *Etruſcans* in Italy, between the Tiber and Appenine mountains. This country was called Tuſcia. They are ſaid to have been originally Lydians. The Gauls, by their invaſions, obliged them to change their ſtation, and by degrees they became ſubject to the Romans.

2. The *Iberians* dwelt originally in Aſia. One of their colonies was eſtabliſhed on the coaſt of Spain, where they were oppoſed, firſt by the Carthaginians, and afterwards by the Romans.

3. The *Illyrians*, who inhabited the country that is now called Dalmatia, and ſome other parts. They had originally their own kings, but at length ſubmitted to the Roman yoke.

4. The *Britannic* iſles, or the kingdom of *Albion*. The firſt kings of theſe iſles were Britons. Julius Cæſar diſcovered, as we may ſay, theſe iſlands, and it was with much difficulty that the Romans maintained their dominion there.

5. The *Gauls*. Their country was divided into Ciſalpine and Tranſalpine. Cæſar reduced them to the Roman authority.

6. The *Pannonians:* who inhabited Hungary, Dalmatia, and European Turkey. They formed a powerful

a powerful nation, and were not reduced by the Roman emperors till very late, and did not remain any long time under their dominion.

7. The *Thracians*. A rough and warlike people, who inhabited the modern Romania; their firſt king was called Teres. This country was ſubdued by the ſucceſſors of Alexander. The Gauls overrun it ſoon after: but they were drove out by one Deuthes, whoſe ſucceſſors reigned tranquilly over this nation to the time of the emperor Veſpaſian.

XXX. Whoever ſhall apply to the ſtudy of ancient hiſtory according to the plan here laid down, we well hope, will be able to acquire a complete knowledge of it, eſpecially if they ſhall make a judicious choice of the beſt hiſtorians and moſt faithful annals that are ſtill remaining of theſe remote, and very frequently obſcure ages.

CHAP. VI.

The HISTORY of the MIDDLE AGE.

I. AS we do not find, in the writers of univerſal hiſtory, the limits of that period, which is comprehended under the term of Middle Age, either diſtinctly or uniformly marked, we may be allowed to fix its bounds here, by two of the grandeſt epochs in all hiſtory, ſuch as ſtrike the mind and make the ſtrongeſt impreſſion on the memory, and form at the ſame time ſo natural a diviſion in hiſtory, that the chronological order of facts becomes thereby more clearly and eaſily conceived. We include therefore, in the middle age, thoſe eight centuries which paſſed between the birth of Chriſt, and the re-

re-eſtabliſhment of the Weſtern empire by Charlemagne; who was crowned emperor at Rome on Chriſtmas day in the year 800, by pope Leo III.

II. At the birth of our Saviour, Auguſtus, the firſt emperor that was acknowledged in that quality, and, as ſovereign, reigned over the Roman monarchy, the whole earth being under his dominion, except China and thoſe countries that were either unknown, or too diſtant to be included, or inhabited by ſavage nations, or too inconſiderable to attract regard. All that was worth the trouble of conquering, and all whoſe hiſtory is worth the trouble of ſtudying, was conquered, and in ſubjection to the Roman empire. The hiſtory of all the nations of the earth, during the middle age, is therefore included in the annals of the Roman monarchy: and when a people that was unknown, as for example, the Vandals, the Herulians, the Saracens, and others, appeared upon the theatre of the world, and made invaſions or conqueſts in the dominions of the empire; it is the buſineſs of general hiſtory to explain the particular hiſtory of ſuch people, as far as it is capable of explanation. For we cannot avoid confeſſing, that there reigns great obſcurity in the middle age, and that there are many chaſms in the hiſtories of particular nations, who were either in ſubjection to the Roman empire, or at war with it.

III. The firſt objects, that offer themſelves in the hiſtory of the middle age, are the Roman monarchy under forty-ſeven emperors, from Auguſtus to Theodoſius the Great, who reigned over the known world for 395 years; and the tranſlation of the ſeat of that immenſe empire from Rome to Conſtantinople. We then ſee the partition of that empire between the two ſons of Theodoſius, Arcadius and Honorius, and the eſtabliſhment of the two empires, the Eaſtern and the Weſtern, which aroſe from that diviſion. We learn, in the third place, the revolutions and the events that occurred in that part of the world which belonged to the empire of the

the East, of which Constantinople was the seat, and Arcadius the first emperor: and in the fourth place, we see all the revolutions and events that occurred in the dominions that made part of the Western empire, of which Rome was the capital, and Honorius the first emperor. This series of events continues, as we have said, till the time that Charlemagne re-established that empire, or rather when he formed a new one out of the ruins of the old. It will be necessary to give our readers a more circumstantial account of these matters, in order to enable them to form a clear idea of the knowledge they should endeavour to acquire of the history of the middle age.

IV. We have therefore to consider, in this age of 800 years, first, the Roman empire, under the following fortyseven emperors:

	Years.	Months.	Days.
1. Augustus, who reigned after the birth of Christ	15	0	0
2. Tiberius, his adopted son, who reigned -	22	7	7
3. Caligula, son of Germanicus, reigned -	3	9	28
4. Claudius, the son of Drusus, - -	13	8	20
5. Nero, his adopted son - - -	13	8	0
6. Galba, the son of Servius Galba - -	0	6	7
7. Otho, the son of Salvius Otho - -	0	3	0
8. Vitellius, of an obscure family - -	0	8	2
9. Vespasian, the son of Titus Flavius Sabinus -	9	6	2
10. Titus, the son of Vespasian - -	2	2	10
11. Domitian reigned - - -	15	6	5
12. Nerva, an old man, reigned only - -	1	4	9
13. Trajan, a Spaniard - - -	19	6	16
14. Adrian reigned - - -	20	10	29
15. Antoninus - - -	22	7	27
16. Marcus Aurelius - -	19	0	0
17. Commodus, the son of Marcus Aurelius -	12	9	0
18. Pertinax, the son of a brickmaker -	0	3	0
19. Didius Julianus purchased the empire, and reigned but - -	0	0	26
20. Severus, who died at York, after reigning	17	8	3
21. Caracalla and Geta succeeded their father Severus. Caracalla murdered his brother Geta at the end of one year and 22 days, and reigned, in all - -	6	2	5

22. Macrinus

		Y.	M.	D.
22.	Macrinus reigned	1	1	26
23.	Heliogabalus	3	9	4
24.	Alexander Severus	13	9	0
25.	Maximinus, of Thrace	2	7	0
26.	Pupienus and Balbinus reigned ſcarce	1	0	0
27.	Gordianus	6	2	0
28.	Philip, with his ſon Philip II.	5	0	0
29.	Decius, ſurnamed Trajanus	2	0	0
30.	Gallus, with his ſon Voluſianus	2	0	0
31.	Æmilianus	0	3	0
32.	Valerianus and Gallienus	7	0	0
33.	Gallienus reigned alone, after his father,	8	0	0
	It was during this reign that the thirty tyrants aroſe.			
34.	Claudius II, called the Goth, reigned	1	10	12
35.	Aurelian reigned	5	11	9
36.	Tacitus	0	6	20
37.	Probus, the ſon of a gardener	6	4	0
38.	Carus with his two ſons, Numerianus and Carinus, reigned altogether	2	0	0
39.	Dioclesian	18	0	0
40.	Conſtantius Chlorus,	2	3	0
41.	Conſtantine, ſurnamed the Great, reigned	30	9	27
	He transferred the ſeat of the empire to Bizantium, and called it, after his own name, Conſtantinople. He alſo divided his empire into two parts, the Eaſt and the Weſt. The Eaſt comprehended Hungaria, Tranſilvania, Valachia, Moldavia, Thrace, Macedonia, Pontus, Aſia, and Egypt. The Weſt contained Germany, Dalmatia, Sclavonia, Italy, Gaul, England, Spain, and Africa.			
42.	Conſtans, Conſtantius, and Conſtantinus, divided among them the empire of Conſtantine their father. This was a time of perpetual troubles and commotions, which laſted about	24	0	0
43.	Julian, ſurnamed the Apoſtate, reigned but	1	8	0
44.	Jovian, of Pannonia, reigned only	0	7	22
45.	Valentianus reigned	11	8	22
46.	Gratian, his ſon, divided the empire with Valentianus II. Gratian reigned	16	0	6
	And Valentianus reigned 16 y. 5 m. 24 d.			
47.	Theodoſius the Great reigned	16	0	20

V. This firſt period of the hiſtory of the middle age, under forty-ſeven Roman emperors, includes therefore 395 years, and comprehends, as we have ſaid, the hiſtory of all nations, as all known parts of

of the earth formed Roman provinces, or were at war with that people; for their luſt of dominion led them to attempt the conqueſt of every country they knew. Theodoſius divided the empire between his two ſons. Arcadius had that of the Eaſt, and continued his reſidence at Conſtantinople, as did his ſucceſſors. This empire of the Eaſt laſted 1058 years, under ſeventy-ſix emperors, to the time of Conſtantine Palæologus, who periſhed at the taking of Conſtantinople by Mahomet II. in the year 1453; after the death of whom, this formidable empire paſſed under the dominion of the Ottomans. This firſt period of the hiſtory of the Eaſtern empire deſcends therefore from Arcadius to Nicephorus Logothata, the 29th emperor, who was elected by the army after the death of Irene, in the year 802 of the Chriſtian era, and to that period, this hiſtory belongs to the middle age. The ſecond period begins with that emperor, and ends with the taking of Conſtantinople. It comprehends the ſucceſſive reigns of forty-eight emperors, to Conſtantine Palæologus, during 641 years. This laſt period makes, properly, part of modern hiſtory, and may be very well ranged under that diviſion. But that we may not interrupt the regular ſeries, by being obliged to recur to it in the ſucceeding chapter, which will be otherwiſe ſufficiently long, we ſhall here bring it to a concluſion.

VI. The firſt period of the hiſtory of the Eaſtern empire, which belongs to the middle age, comprehends therefore the following reigns;

	Y.	M.	D.
1. Arcadius, who reigned - - -	13	3	15
2. Theodoſius II. - - -	42	2	28
3. Marcian - - - -	6	6	0
4. Leo - - - -	17	0	0
Leo II. called the younger, reigned only -	1	0	0
5. Zeno, of Iſauria, - - -	17	0	0
6. Anaſtaſius, of Dyrrachium or Dicorus -	27	3	3
7. Juſtin - - - -	9	0	23

8. Juſtinian,

	Y.	M.	D.
8. Juſtinian, by whoſe order was made the Roman code, and to whom the famous Beliſarius was general, reigned - -	38	7	13
9. Juſtin II. called Curopalatis - -	10	10	20
10. Tiberius Conſtantine - -	6	10	8
11. Maurice of Cappadocia - -	19	3	11
12. Phocas - - -	8	4	9
13. Heraclius — —	30	10	0
14. Conſtantine, his ſon — —	0	4	0
15. Heracleonas, the ſecond ſon of Heraclius	0	5	0
16. Conſtans II. the ſon of Conſtantine —	17	0	0
17. Conſtantine, called Pagonatus, or Long-beard — —	17	0	0
18. Juſtinian II. his ſon — —	10	0	0
19. Leona, empreſs, reigned — —	3	0	0
20. Abſimarus Tiberius, whoſe reign was one ſcene of troubles — —	13	0	0
21. Philippicus Bardanes — —	2	9	7
22. Anaſtaſius — —	1	3	0
23. Theodoſius III. ſcarce — —	1	0	0
24. Leo of Iſauria, called Ichonomachus —	24	2	25
25. Conſtantine V. ſurnamed Copronymus —	34	2	26
26. Leo IV. his ſon — —	5	0	0
27. Conſtantine VI. called Porphyrogenitus, and 28. Irena, his mother, reigned —	18	0	0

And here finiſhes the firſt period of the hiſtory of the Eaſtern empire, and the middle age, with the year of our era 801.

VII. The ſecond period of this empire (which makes part of modern hiſtory) contains the following reigns:

	Y.	M.	D.
29. Nicephorus Logothata, who reigned —	8	0	0
30. Michel Curopalatis — —	2	0	0
31. Leo of Armenia — —	7	5	0
32. Michel II. called the Stammerer —	8	9	0
33. Theophilus, his ſon — —	12	3	20
34. Michel III. ſon of Theophilus —	11	1	9
35. Baſilius of Macedonia — —	18	10	7
36. Leo VII. called the Philoſopher —	25	0	0
37. Alexander, his brother, about — —	1	0	0
38. Conſtantine VII. Porphyrogenitus, reigned near	47	0	0
39. Romanus Porphyrogenitus, his ſon —	2	15	0
40. Nicephorus Phocas — —	6	6	0
41. John Zimiſces — —	5	11	0

42. Baſilius

	Y.	M.	D.
42. Baſilius and Conſtantine, brothers, died one after the other, having reigned more than	50	0	0
43. Romanus reigned — —	5	6	0
44. Michel of Paphlagonia — —	6	6	0
45. Michel Calaphatus reigned only —	1	0	0
Zoe, the widow of Michel of Paphlagonia, aſſumed the government, and reigned, with her ſiſter Theodora — —	1	0	0
And then married			
46. Conſtantine Monomachus, who reigned with Zoe and Theodora — —	12	0	0
47. Theodora reigned after them, alone —	1	9	0
48. Michel the Warrior, an old man, reigned	1	0	0
49. Iſaac Comnenus — —	2	3	0
50. Conſtantine Ducas — —	7	6	0
51. Eudoxia, his widow, reigned with John, brother of Conſtantine, and the three ſons which he had by his wife, Michel, Andronicus, and Conſtantine, about — —	1	0	0
52. Romanus Diogenes married Eudoxia, and reigned — —	3	8	12
53. Michel Ducas — —	6	6	25
54. Nicephorus II. — —	3	6	0
55. Alexis Comnenus — —	37	4	15
In his time, that is, at the beginning of the twelfth century, commenced the famous croiſades of the Occidental Chriſtians againſt the Turks and Saracens in the Eaſt.			
56. John Comnenus — —	24	8	0
57. Manuel Comnenus — —	37	5	0
58. Alexis II. his ſon — —	3	0	0
59. Andronicus Comnenus — —	2	0	0
60. Iſaac, of the houſe of Angelus Comnenus	10	0	0
61. Alexis III. his brother — —	8	3	0
62. Alexis Mirtillus reigned only - -	0	2	15
At this time there began to be two ſeats of empire, one at Adrianopolis, by Theodorus Laſcaris, and the other at Trebizond, by Alexis Comnenus.			
63. Baldwin, a Frenchman, made himſelf maſter of Conſtantinople, and was crowned emperor, in the year 1204. But he reigned only	0	11	0

INTERREGNUM.

64. Henry, count of Flanders, brother of Baldwin, ſucceeded him, and reigned - -	10	0	0
65. Peter de Courtenai, count of Auxerre, reigned	5	4	0
66. Robert, his ſon - - -	7	0	0

67. Baldwin

		Y.	M.	D.
67.	Baldwin II. the ſon of Robert, after reigning was drove out of Conſtantinople by Michel Palæologus, the tutor of John and Theodore Ducas III. the ſons of Theodore Ducas II. who had reigned at Adrianopolis.	30	0	0
68.	Michel Palæologus made himſelf emperor, and reigned - - -	22	0	0
69.	Andronicus II. his ſon - -	42	0	0
70.	Andronicus III. Palæologus - -	13	0	0
71.	John V. Palæologus reigned under the tutelage of			
72.	John VI. Cantacuzenus, who uſurped the whole authority, but at laſt gave his daughter in marriage to John, and, after having reigned - - -	14	6	15
	with his ſon-in-law and pupil, was obliged to abdicate, and turned monk.			
	John V. reigned alone - -	28	0	0
73.	Andronicus IV. Palæologus reigned -	3	0	0
74.	Emanuel Palæologus - -	31	0	0
75.	John VII. Palæologus - -	27	0	0
76.	Conſtantine XIII. or, according to others, XV. and laſt emperor of Conſtantinople, was preſſed to death amidſt the multitude, at the taking of that city by Mahomet II. in the year 1453, after having reigned about -	8	0	0

VIII. It were to be wiſhed that we could cover with a thick veil the whole hiſtory of the Eaſtern empire, and conceal from the eyes of youth thoſe horrors with which it is crowded from beginning to end. All theſe emperors, unworthy of ſo auguſt a title, were either egregious dolts, or execrable villains; who acquired the diadem, and maintained it, by the blackeſt treaſons and murders. A ſtream of blood flowed inceſſantly. Continual inſtances of poiſoning, putting out of eyes, and other like horrors. No traces of genius or of virtue. This part of hiſtory ought to be made known merely to inſpire a juſt averſion to guilt: what is ſtill more deplorable, all theſe crimes were committed under the ſhadow of religion, or rather fanaticiſm and ſuperſtition. We ſhall ſee in the hiſtory of the church, by what unlucky ſchiſm Chriſtianity was, ſo to ſay, torn aſunder, and divided

vided into the Greek and Latin churches. Conſtantinople adopted the dogmas and rites of the Greek church, and Rome, the dogmas and rites of the Latin.

IX. They who would make a thorough ſtudy of the hiſtory of the middle age, ſhould there include the particular hiſtories of ſuch people as were in ſubjection to the Eaſtern empire, or againſt whom its emperors waged war. The bounds of this work will not permit us to enter into ſo large a detail; but when, in the next chapter on modern hiſtory, we come to treat of the Ottoman empire, we ſhall not forget to inform our readers who thoſe Turks were that took Conſtantinople under Mahomet II. and made it the ſeat of their empire. It only remains here to ſay a few words on the kingdom of Jeruſalem, the emperors of Trebizond, and thoſe of Adrianopolis.

X. The kingdom of Jeruſalem continued only 88 years, under nine kings; that is, from the year 1099, when the Chriſtian army took Jeruſalem from the ſultan of Egypt, to 1187, when Saladin, ſultan of Syria and Egypt, retook it from the Chriſtians. There reigned, during that time,

	Y.	M.	D.
1. Godfrey of Bouillon, ſcarce - - -	1	0	0
2. Baldwin ſucceeded his brother, and reigned	18	0	0
3. Baldwin II. ſucceeded his couſin, and reigned	12	0	0
4. Foulc, count of Anjou, married Beatrix, the daughter of Baldwin II. and reigned	11	0	0
5. Baldwin III. who ſucceeded his father	21	0	0
6. Amaurus, count of Aſcalon, ſucceeded his father - - - -	10	0	0
7. Baldwin IV. the Leper, ſucceeded his father	13	0	0
8. Baldwin V. reigned only - - under the protection of	0	3	0
9. Guy of Luſignan, when the city of Jeruſalem was taken by aſſault, 2 Oct. 1187, and all the Holy Land paſſed into the hands of the infidels.			

XI. Colchis,

XI. Colchis, or the province of Trebizond, was in the poſſeſſion of Alexis Comnenus, with the title of principality, under the emperors of Conſtantinople, when the French took that capital, in the year 1204. Alexis, ſeeing Conſtantinople in the hands of the French, made himſelf ſovereign of Colchis, without however aſſuming the title of emperor; nor did the two princes who ſucceeded him. It was the fourth ſovereign, John Comnenus, who uſurped that title. Trebizond therefore had nine emperors, who were, 1. John Comnenus; 2. Alexis Comnenus; 3. Baſil Comnenus; 4. Baſil Comnenus II. 5. N. Comnenus, the natural ſon of Baſil II. 6. Alexis Comnenus II. 7. Alexander Comnenus; 8. John Comnenus II. and 9. David Comnenus, who ſurrendered all Colchis to Mahomet II. a conqueror too powerful for him to withſtand. Thus ended the empire of Trebizond, after having laſted 257 years.

XII. The ſmall empire of Adrianopolis was founded in 1204, by Theodore Laſcaris, who had married Ann Comnenus, the daughter of Alexis Comnenus. It continued only 60 years, under four emperors, who were,

	Y.	M.	D.
1. Theodore Laſcaris, who reigned - He married his daughter Irene to	18	0	0
2. John Ducas, who ſucceeded him, and reigned	33	0	0
3. Theodore II. ſucceeded his father, and reigned	4	0	0
4. John, his ſon, ſucceeded, and reigned one year and ſome months with his brother Theodore. Michel Palæologus, their tutor, cauſed them to be murdered, and then joined the empire of Adrianopolis to that of Conſtantinople, of which he had already made himſelf maſter. And thus we have given a ſlight ſketch of the moſt important events that occurred in the Eaſtern empire.			

XIII. The fourth part of the hiſtory of the middle age comprehends the hiſtory of the Weſtern empire, from the partition of the Roman monarchy, that

that is, from the year 395, to the year 800, of the Chriſtian era; and in which we diſtinguiſh the following epochs:

1. The emperors of the Weſt, to the year 475.

	Y.	M.	D.
1. Honorius, who died at Ravenna, after reigning	28	0	0
2. Valentinian III. the ſon of Conſtantius, reigned	30	0	0

Attila, king of the Huns, ravaged Italy: the empire of the Weſt declined, and the imperial ſeat was almoſt always, after this, at Ravenna.

3. Maximus uſurped the empire; but he was ſoon cut in pieces by the Romans, and thrown into the Tiber; he reigned only -	1	0	0

Genſeric, king of the Vandals, whom Eudoxia, widow of Valentinian, had called from Africa, entered Rome, and pillaged that city for 15 days. The Weſtern empire is deſtroyed. Africa is poſſeſſed by the Vandals; Spain by the Viſigoths; Gaul by the Franks; the Britiſh Iſles by the Picts, Scots, and Saxons; and Italy by the Lombards. The princes who ſucceeded were rather pretenders to empire than emperors. However, we muſt not omit them.

4. Avitus reigned - - - -	1	2	8
5. Majorian - - - -	4	4	2
6. Severus - - - -	3	8	27
7. Anthemius - - - -	5	2	28
8. Anicius, called Olibrius, reigned -	0	7	16
9. Glicerius abdicated, after he had reigned	1	3	21
10. Julius Nepos reigned - -	1	2	0
11. Romulus Auguſtulus, ſon of Oreſtes, was the laſt Roman emperor that was acknowledged at Rome; he was diſpoſſeſſed by Ordpacer, king of the Heruls, after having reigned only	0	10	5

The Weſt was, after this, without emperors for 324 years, that is, to the time of Charlemagne. Thus the ancient Roman empire, that was ſo formidable under the firſt Auguſtus, was reduced to a mere ſhadow of exiſtence under Auguſtulus: this ſovereignty, which began very lowly under the firſt Romulus, ended ſtill more inſignificantly under the laſt Romulus; and was loſt like a rivulet that runs into the ocean.

XIV. In order to have a juſt conception of the hiſtory of the middle age in general, and of that of the empire of the Weſt during its decline and diſſolution, in particular, it is indiſpenſibly neceſſary to acquire ſome knowledge of thoſe ferocious people, who, in the fourth and fifth centuries, overran all Europe, and penetrated even into Africa. But as all theſe people were barbarians, a kind of ſavages, without arts or ſcience, even ignorant of the uſe of letters, and who had always been in a manner vagabonds upon the earth, without city or country, it is evident that they could have no annals, and that all we can ſay of their origin and their hiſtory muſt be a mere collection of conjectures. It is, moreover, impoſſible for us to enter here into the labyrinth of learned inquiries; we muſt therefore content ourſelves with giving the names of theſe people, and merely informing our readers of what they ought to inquire after in this part of univerſal hiſtory.

XV. The great and memorable *migration of people* happened toward the cloſe of the fourth, and in the fifth centuries of the Chriſtian era. A numerous ſwarm of unknown and barbarous nations came, in part from the north, partly from the Palus Mœotis, and partly from the eaſt, by Hungary and Pannonia, and entered the provinces that formed the dominion of the empire. Theſe people gravitating on each other, to uſe the expreſſion, conſtantly impelled all that were before them, till they at laſt penetrated the ſouthern confines of Europe and Italy itſelf; where, meeting with a weak reſiſtance only, they put an end to the ſucceſſion of Roman emperors, and to their monarchy. The principal of thoſe wandering and warlike people were,

1. The Viſigoths, who appeared under the conduct of their king, Alaric.

2. The Oſtrogoths, who became famous under their king Theodoric, who conquered Italy, and whoſe deſcendants poſſeſſed it for a long time.

3. The

3. The Vandals.
4 The Alains.
5. The Suevians.
6. The Heruleans, who were led by their king, Odoacer.
7. The Huns, of whom Attila was chief.
8. The Longobards, or Lombards.
9. The Picts.
10. The Scoti, or Scotch.
11. The Slavi, or Eſclavonians.
12. The Gepideans and Avarians.

All theſe people flocked, one after the other, from the grand ſeminary of mankind, that is, from the moſt northern provinces of Europe, and even of Aſia: as Norway, Sweden, Ruſſia, and perhaps Siberia and Tartary alſo. The moſt part of the names they bore are analogous to the modern low Saxon, or ſeem to be derived from it. The Goths, for example, ſignify, in that language, Good people: the Quades, the Bad: the Huns, Dogs: the Slavi, Slaves: the Longobards, perhaps Longbeards; and ſo of the reſt. It is apparent, that the greateſt part of theſe people came from thoſe countries that make part of Low Saxony.

XVI. All theſe people are frequently confounded with each other in hiſtory; and frequently, alſo, the ſame people was divided into different governments, which had each a particular name. All this has produced a chaos very difficult to be reduced into any order. The greateſt ſatisfaction is, that it is of very little importance, to the preſent inhabitants of civilized Europe, to know the particular hiſtories of all theſe barbarians; and that it is of no conſequence if we do ſometimes err in theſe matters. But it is not a matter ſo inſignificant to know the hiſtory of thoſe who have made a conſpicuous figure in the world, who have either founded or poſſeſſed grand ſovereignties in Europe; and eſpecially thoſe who ſucceeded the emperors of the Weſt, and became poſſeſſed of the ruins of their monarchy. It is with this view that we ſhall

here treat of the hiſtory of the empire of the Weſt, from the death of Romulus Auguſtulus to the time of Charlemagne: and when, in the hiſtory of empires, kingdoms, and other modern ſtates, we ſhall have occaſion to ſpeak of their origin and antiquities, we ſhall endeavour to inveſtigate the kind of eſtabliſhment that theſe wandering people inſtituted in each one of them in particular.

XVII. It remains therefore to conſider here the ſtate of the Weſtern Roman empire under nine kings; one of the Heruleans, and eight of the Oſtrogoths; during ninety two years. According to common opinion, the Goths came from Scandinavia, a peninſula which is now inhabited by the Swedes and Norwegians. After having roved ſome time on the borders of the Baltic Sea, they paſſed into Scythia, and eſtabliſhed themſelves along the borders of the Euxine Sea. They who advanced the furtheſt towards the eaſt were called Oſtrogoths, that is, Eaſtern Goths; and they who dwelt toward the weſt were named Wiſigoths, or Weſtern Goths. In the year 476,

	Y.	M.	D.
1. Odoacer, king of the Heruleans, made himſelf maſter of Rome, drove away Auguſtulus, and called himſelf king of Italy. He reigned	16	6	0
2. Theodoric, king of the Oſtrogoths, reigned	33	6	0
3. Athalaric reigned	8	0	0
4. Theodahat	2	0	0
5. Witiges	4	0	0
During this reign Beliſarius, general of the emperor Juſtinian, had well nigh drove all the Goths out of Italy.			
6. Theobald reigned	1	0	0
7. Alaric	0	3	0
8. Totila	6	0	0
9. Tejas, the laſt king of the Goths in Italy. After having taken many cities during the abſence of Beliſarius, he made himſelf maſter of Rome, and pillaged it for forty days; but, after reigning about	1	0	0
He was vanquiſhed by Narſes, whom the emperor Juſtinian had ſent into Italy: and thus ended the kingdom of the Oſtrogoths. Italy			

remained

remained in poſſeſſion of the emperor of the Eaſt, and Narſes obtained the government; but the Romans ſent great complaints to Conſtantinople, againſt that eunuch. Juſtinian recalled him in anger; but, inſtead of obeying, he ſent ſecretly to Albion, king of the Lombards, who paſſed into Italy, and there founded a kingdom that laſted till the time of Charlemagne.

XVIII. The laſt ſtate of the Weſtern empire, in the middle age, comprehends therefore the reigns of twenty-three Lombard kings, during 205 years. The Lombards were alſo a northern people, who firſt eſtabliſhed themſelves on the ſouthern borders of the Baltic Sea, and advancing by degrees more toward the ſouth, at laſt penetrated Italy, and there founded their kingdom in Ciſalpine Gaul; which was after named Lombardy.

	Y.	M.	D.
1. Albion entered Italy, and there reigned -	3	6	0
Juſtin, emperor of the Eaſt, ſent Longin to Ravenna, as his exarch.			
2. Celphis reigned - - - - -	1	5	0
After his death there was an interregnum,			
which laſted - - - -	10	0	0
3. Antarit reigned - - -	5	6	0
4. Agilulf - - - -	26	0	0
5. Adelwald reigned alone, after his father -	9	0	0
6. Ariowald reigned - - -	12	0	0
7. Rotharis - - - -	16	4	0
8. Rodoald - - - -	6	0	0
9. Aribert - - - -	2	0	0
10. Gondebert, and his brother			
11. Berthier, reigned, together, only -	1	3	0
12. Grimoald - - -	8	0	0
13. Garibaud, his ſon - - - -	0	3	0
Berthier returned to Pavia, where he was			
again acknowledged as king, and reigned -	18	0	0
14. Cunibert reigned, after his father Berthier	12	0	0
15. Luitbert, his ſon, reigned only -	0	8	0
16. Racombert, duke of Turin, reigned alſo -	0	3	0
17. Aribert II. reigned - -	8	0	0
18. Auſprand died at the end of - -	0	3	0
19. Luitprand, his ſon, reigned - -	31	7	0

	Y.	M.	D.
20. Hildebrand, his grandſon, only	0	7	0
21. Rachis	5	6	0
22. Aſtulf	6	0	0
23. Didier, duke of Etruria, reigned	17	0	0

He was conquered in the year 781 by Charlemagne, and the kingdom of the Lombards ended with him.

XIX. After Narſes had revolted, and while Albion was buſied in founding the kingdom of the Lombards, the emperor of the Eaſt, Juſtin II. ſent Longin to Ravenna, to endeavour to eſtabliſh his affairs in Italy, and to promote his intereſt. But Longin made himſelf duke of Ravenna, and aſſumed the title of *Exarch*, by which is meant, *without ſuperior*. They commonly reckon ſixteen exarchs, who reigned at Ravenna during 184 years, to the time of Aſtulf, the laſt king but one of the Lombards, who took that city, and put an end to the exarchy. Theſe exarchs (whom ſome alſo name vicars, or prefects) were,

	Y.	M.	D.
1. Longin, who governed	15	0	0
2. Smaragdus	3	0	0
3. Romanus	11	0	0
4. Callenic,	4	0	0
Smaragdus, in his age, governed again	9	0	0
5. John Remiges	4	6	0
6. Eleuthera	3	0	0
7. Iſaacius	23	0	0
8. Theodore Calliopas	8	0	0
9. Olympius	3	0	0
Theodore Calliopas is re-eſtabliſhed, and governs	34	0	0
10. Theodoſius, or Theodore, governed	0	6	0
11. John Platini, or Platon	15	0	0
12. Theophilactus	8	0	0
13. John Riſocop, or Triſocop	5	0	0
14. Scholaſticus	10	0	0
15. Paulus	2	0	0
16. Eutichius, the laſt exarch	24	0	0

Who, after he was drove from Ravenna, retired to Conſtantinople.

XX. In

XX. In proportion as the Roman empire in the Eaſt, and more eſpecially in the Weſt, declined, there aroſe in the world, but principally in Europe, ſeveral kingdoms and other independent ſtates, the revolutions of which belong to the hiſtory of the middle age. Thus, in the year 420, Pharamond reigned as king in France. In the year 408 the Goth and Vandal kings reigned in Spain, and ſo of the reſt. But as theſe eſtabliſhments include the origin of thoſe monarchies and ſtates which now exiſt, it is more eligible to make the account of them precede the hiſtories of modern nations, in order to prevent any interruption in the ſeries of thoſe hiſtories, and all embarraſſment in the ſtudy of them. The next chapter, therefore, will contain all that relates to this matter in the middle age.

XXI. But as the kings of the Vandals in Africa had, in the fifth and ſixth centuries, much concern in the affairs of Italy, and as their empire diſappeared before the end of the middle age, ſo that we ſhall have no further occaſion to mention them, it appears neceſſary to give the chronology of the kings of that nation in this place. The kingdom of the Vandals in Africa laſted 108 years, under ſix kings, who were,

	Y.	M.	D.
1. Genſeric, king of the Vandals, who founded that kingdom in the year 427, and reigned -	48	0	0
2. Huneric, ſon-in-law of Valentinian III. ſucceeded his father, and reigned - -	8	0	0
3. Gondebaut, the grandſon of Huneric, reigned	11	0	0
4. Traſimond ſucceeded her brother, and reigned	26	0	0
5. Hilderic reigned - - -	8	0	0
6. Gilimer was put in the place of Hilderic, who had been unjuſtly deprived of the throne. He reigned - - - - And was vanquiſhed by Beliſarius, in the year 534. And thus ended the kingdom of the Vandals.	9	0	0

Here we ſhall conclude our ſketch of the hiſtory of the middle age: very happily, if we have in

any degree diſperſed that thick darkneſs with which it is ſurrounded; and have given a regular and clear plan, at leaſt, by which it may be ſucceſsfully ſtudied.

CHAP. VII.

MODERN HISTORY.

CHARLEMAGNE appeared upon the earth. He was the ſon of Pepin, mayor of the palace of Childeric III. and the laſt king of France, of the Merovingian family. In the year 751, Pepin himſelf was made king, and died in 768. Charles was born in 741. He was of German extraction, of the nation called Francs, and was born in Germany. He eſtabliſhed the ſeat of the empire he founded at Aix la Chapelle: he and his courtiers ſpoke German; and the public acts were wrote in German. He ſubdued the other tribes of his nation, converted them to Chriſtianity, and taught them to read and write their native language. When he came to the throne of France, in the year 768, Conſtantine V. was emperor of the Eaſt, and, after him, Leo IV. Conſtantine VI. the empreſs Irene, and Nicephorus. Italy was in the power of Aſtulf, king of the Lombards. Stephen IV. and, after him, Adrian I. and Leo III. were popes. Germany contained many nations that were but little civilized: Wittekind was chief of the Saxons. Winceſlaus, and, after him, Crzezoniſle, reigned in Bohemia. Gotric, or Sigefroi, was king of Denmark. Biorno III. and, after him, Alaric III. reigned in Sweden. Leſcus I. was duke of Poland. The Saxons were maſters of England, and had there eſtabliſhed ſeveral ſmall kingdoms, which were united in 801 under Egbert,

Egbert, firſt ſole king of that country. Fergus, and, after him, Solvarthius, Achaius, and Congallus, reigned in Scotland. Aurelius, and, after him, Silon, Mauregat, Veremond, and Alphonſo the Chaſte, reigned in the Auſtrias and the kingdom of Leon. The reſt of Europe was entirely barbarous; and what they called civilized was not much better. Such was the ſtate of Europe when Charlemagne, by the death of his father, became king of France. But this hero ſoon made new acquiſitions, bearing in one hand the ſword, and in the other the promiſes of the goſpel. By the extinction of the kingdom of the Lombards in 773, he got poſſeſſion of all Italy. By conquering the Saxons, and by converting them to Chriſtianity, he became maſter of all Germany. By the election of the Roman people in 800, he obtained the empire of the Weſt, with the title of Emperor; and a ſhort time before his death, in 809, was very near adding to his vaſt dominions the kingdom of Spain.

II. It is therefore with the advancement of this monarch to the imperial dignity, with the re-eſtabliſhment of the empire of the Weſt, in the firſt year of the ninth century, that commences what is called Modern Hiſtory. The face of Europe was changed. It became at once Chriſtian and civilized. It was then that modern kingdoms, republics, and ſtates, were either founded, or acquired their true conſiſtence. This laſt age of the world, down to the preſent day, contains 965 years. The means by which the Divine Providence thought proper to civilize Europe, and almoſt all the other nations of the known earth, during that period; the ſucceſſive progreſs of the arts and ſciences; the uſeful inventions of every kind; the degree of perfection to which manufactures and commerce have been carried; the diſcovery of a new world; the eſtabliſhment of poſts and public banks, and of every kind of intercourſe between mankind; the improvement of navigation, and a thouſand like objects, require as much to be clearly inveſtigated and explained in modern

hiſtory, as do the politics of kings, the ſtratagems of miniſters, the exploits of heroes, and the revolutions of kingdoms. It is therefore our buſineſs here to preſent our readers with a clew to this labyrinth, but we truſt they will not expect that we ſhould conduct them thro' all its minute windings and receſſes, by entering into a deſcription of thoſe ſmall ſtates that may be called miniatures of government. We ſhall therefore confine ourſelves to an inquiry into the ſtate of the following nations.

III. *I. The new Empire of the Weſt, called the Holy Roman Empire.* 1. Before the interregnum: 2. During the interregnum: And, 3. After the interregnum.

Before the Interregnum.

1. Under nine Carolovinian emperors, or thoſe who were the deſcendants of Charlemagne; to wit, 1. Charlemagne; 2. Lewis I. the Debonnaire; 3. Lothario; 4. Lewis II. 5. Charles the Bald; 6. Lewis III. the Stammerer; 7. Charles the Groſs; 8. Arnold; 9. Lewis IV. called the Child, who died without an heir in the year - - 912
2. Under ſix Saxon Emperors: that is, 1. Conrad I. Duke of Franconia. 2. Henry I. called the Fowler. 3. Otho I. called the Great. 4. Otho II. refuſed. 5. Otho III. called the Marvellous. 6 Henry II. ſurnamed the Saint, who died in the year - - - 1024
3. Under five Franconian Emperors, who were 1. Conrad II. the Salic. 2. Henry III. the Black. 3. Henry IV. 4. Henry V. 5. Lothario, who died in - - - 1137
4. Under ſix Suabean Emperors, to wit, 1. Conrad III. of Suabia. 2. Frederic Barbaroſſa. 3. Henry VI. called the Severe. 4. Philip. 5. Otho IV. 6. Frederic II. who was poiſoned in the year 1250

During

During the Interregnum.

This was a time of trouble and confuſion that laſted twenty-three years; and during which, 1. Henry Raſpo of Thuringia. 2. Conrad IV. of Suabia. 3. William, Count of Holland. 4. Richard I. King of England. 5. Alphonſo X. of Spain: and, 6. Ottocar of Bohemia, were elected by different factions; or pretended to the empire, and endeavoured to attain it, either by cabals, or by force of arms; whilſt Conradin, Charles of Anjou, Mainfroi, and the Popes, excited a thouſand troubles in Italy. This interregnum at laſt ended in the year — — — 1273

After the Interregnum.

1. Under twelve Emperors of divers houſes, choſe by the electors, 1. Rodolph, Count of Hapſbourg. 2. Adolph, Count of Naſſau. 3. Albert of Auſtria, called the One-eyed. 4 Henry VII. Count of Luxembourg. 5. Lewis V. of Bavaria. 6. Frederic III. of Auſtria, called the Handſome, who diſputed the empire with him; and, after the death of Lewis, Edward III. King of England; Frederic the Severe, Margrave of Miſnia; and Gunter, Count of Schwartzbourg, were elected emperors, without being able to get poſſeſſion of that dignity, which fell at laſt on, 7. Charles IV. of Bohemia. 8. Winceſlaus, King of Bohemia. 9. Frederic of Brunſwic. 10. Robert of Bavaria. 11. Jocelin of Moravia: and, 12. Sigiſmond, ſon of the Emperor Charles IV. King of Hungary, who died in - 1437
2. Under thirteen Emperors choſe by electors from the houſe of Auſtria; to wit. 1. Albert II. 2. Frederic IV. 3. Maximilian I. 4. Charles V. 5. Ferdinand I. 6. Maximilian II. 7. Rodolph II. 8. Matthias. 9. Ferdinand II. 10. Ferdinand

nand III. 11. Leopold. 12. Joſeph: and, 13. Charles VI. who died in — — 1740

3. Under the Emperor Charles VII. Elector of Bavaria, who died in — — 1744

4. Under the Emperor Francis I. Duke of Lorrain, and Grand Duke of Tuſcany, who died in 1765

IV. *II. The empire of the Eaſt, poſſeſſed by the Sultans, or Turkiſh Emperors, or the Ottoman Porte.* This hiſtory divides itſelf naturally into two parts. In the firſt we are to inveſtigate the origin of the Turks or Ottomans; and the fate of that people till the time of Mahomet II. who took Conſtantinople, and there fixed the ſeat of his dominion. In the ſecond we are to bring the hiſtory of the Ottoman empire, from Mahomet II. down to the preſent time.

In the firſt part we ſhall ſee, that the Arabs or Saracens, who were a people deſcended from Iſhmael the ſon of Abraham and of Hagar, inhabited the country which is called Arabia, from the word Araba, which ſignifies ſolitude. Theſe Arabs are alſo ſometimes called Iſhmaelites, ſometimes Agarenians, and ſometimes Sarrazins, from the word Saraz, which ſignifies to ſteal; becauſe this people traverſed the country in order to rob on the highways. In 571 the falſe prophet Mahomet was born among them, and taught them a new religion, which they followed, as we ſhall ſee in the next chapter. Mahomet, who was at once a prophet, a legiſlator, and a conqueror, made himſelf ſovereign of the Saracens or Arabs. The ſucceſſors of Mahomet bore the title of Caliphs. About a hundred years after the death of Mahomet, a people of Scythia, named Turks, came by the Caſpian Sea, paſt Mount Caucaſus, and eſtabliſhed themſelves in that country, which is now called Georgia, Turcomania and Diarbeck. The Saracens at firſt waged war with theſe new comers; but about the middle of the eighth century they made peace, and incorporated with them, on condition that the Turks ſhould embrace the Mahometan religion, and join with them

in

in fighting againſt the Chriſtians, who were come to moleſt them, even in Aſia. The word Turk ſignifies a ſhepherd or peaſant. It has effaced that of Saracen and Arab. Theſe two people therefore united, formed only one nation, and gave themſelves the title of Muſſulmans, or true believers. The Caliphs, ſucceſſors of Mahomet, extended their dominions on every ſide. 1. Ottoman, whoſe origin and time of birth is uncertain, made himſelf maſter of the power and territories of all the other Caliphs and Soldans who then reigned in the Eaſt: he laid the foundation of that empire, which is called Ottoman, from his name, and took the title of Sultan. This happened in the year 1303. His ſucceſſors were, 2. Orchan: 3. Amurath: 4. Bajazet: 5. Izazebel: 6. Solyman: 7. Moſes: 8. Mahomet: 9 Amurath II. 10. and laſtly, Mahomet II.

V. In the ſecond part of the hiſtory of the Ottoman empire, we ſee Mahomet II. overthrow the empire of the Greeks in the Eaſt, make himſelf maſter of Conſtantinople, and there eſtabliſh the ſeat of his monarchy, and take to himſelf the title of Emperor and Grand Seignior. This great event happened on the 29th of May, in the year 1453. The ſucceſſors of Mahomet II. were, 1. Bajazet II. 2. Selim: 3 Solyman II. 4. Selim II. 5. Amurath III. 6. Mahomet III. 7. Achmet: 8. Muſtapha: 9 Oſman: 10 Amurath IV. 11. Ibrahim: 12. Mahomet IV. 13. Solyman III. 14. Achmet II. 15. Muſtapha II. 16. Achmet III. 17. Muſtapha III. which makes in all, from the firſt period to Mahomet II. ten Sultans: and in the ſecond period, from Mahomet II. to our days, ſeventeen emperors or Grand Seigniors.

VI. After having thus brought down the hiſtory of the two grand empires of the Eaſt and Weſt to our own days, we may ſtudy to advantage the hiſtory of all other empires, kingdoms, republics, and modern ſtates, by following the geographic order in which they preſent themſelves to us in the map of Europe; beginning with the weſt, and advancing toward

toward the eaſt, till we come to Aſia, Africa, and even to America, that we may learn the hiſtories of the people who at this day inhabit thoſe parts of the world. And in this manner we begin with learning,

VII. *III. The hiſtory of Portugal*; which is divided into the following epochs: 1. The origin of the Luſitanians; the deſcription of ancient Luſitania, and of its inhabitants. 2. The firſt part of the hiſtory of the Luſitanians, to the year of Rome 607. 3. Their ſtate and conduct under the Roman government, from the year of Rome 607 to the year of Jeſus Chriſt 395. 4. The manner in which that country was invaded by the northern barbarians; and what paſſed to the year of Jeſus Chriſt 800. 5. The fate of Luſitania during modern times, to the year 1075. 6. The government of the Moors in Portugal. 7. The erection of Portugal into a county; and the reigns of Henry and Alphonſo Henriquez. 8. The erection of Portugal into a kingdom; and the reigns of Alphonſo I. called Henriquez, Sancho I. and Alphonſo II. 9. The reigns of Sancho II. called Capel, Alphonſo III. Dennis, Alphonſo IV. Don Pedro, and Ferdinand, to the year 1383. 10. The interregnum. 11. The reigns of Don John I. Edward, Alphonſo V. Don John II. Emanuel called the Great, Don John III. Sebaſtian, and Cardinal Henry, to the year 1580. 12. The reign of Philip II. King of Spain, who became King of Portugal. 13. The affairs of the Indies under the three laſt Kings, Sebaſtian, Henry, and Philip II. to the year 1640. 14. The reign of Philip IV. and the revolution in favour of the Duke of Braganza, who was proclaimed King by the name of Don John IV. 15. The conſequence of this revolution, and the wars of the Portugueze againſt Spain, to the year 1656. 16. The reign of Alphonſo VI. and the further conſequence of the wars againſt Spain; the depoſition of this Prince, and the advancement of Don Pedro his brother to the crown of Portugal; the

the reign of John V. and laſtly, the reign of Joſeph I. the preſent King of Portugal.

VIII. *VI. The hiſtory of Spain*, which contains the following epochs.

1. The ancient hiſtory of Spain, in part obſcure and fabulous, from Japhet and Tubal to the eighth century after the birth of Chriſt, when the Saracens penetrated into Spain. This period includes about 2862 years, and is divided into three memorable epochs; which are,

That which paſſed in Spain before the Romans:

That which was under the Romans: and

The fate of Spain after the Romans.

2. The middle hiſtory of Spain; which contains what paſſed from the invaſion of the Saracens and the Moors, to the time of their entire expulſion: a period that comprehends about 779 years; and during which many Barbarian and Chriſtian Kings reigned over divers provinces of Spain; and who formed the kingdoms of Caſtile, Leon, Navarre, Arragon, and Portugal, beſide that of the Saracens; and this comes down to the year of Jeſus Chriſt 1474.

3. The modern hiſtory of Spain; which begins with the reign of Ferdinand the Catholic, who united under his ſceptre all the kingdoms, provinces and colonies belonging to Spain, and formed of them one powerful monarchy. This laſt period, which includes 291 years, to the year 1765, contains the remarkable reigns of, 1. Ferdinand V. called the Catholic: 2. The ſix Kings of the houſe of Auſtria; to wit, Philip I. called the Fair, ſon of the Emperor Maximilian I. 3. Charles V. Emperor: 4. Philip II. 5. Philip III. 6. Philip IV. 7. Charles II. and three Kings of the houſe of France; that is, 8. Philip V. 9. Ferdinand VII. and 10. Charles III. In this laſt period due attention alſo ſhould be had to the manner in which ſeveral provinces of Africa, in Italy and the Low-Countries, &c. have been united

united to the Spaniſh monarchy: and likewiſe the mannner in which America was diſcovered, and reduced, under the reigns of three Spaniſh Kings; and many other very remarkable events.

IX. *V. The hiſtory of France.* Thoſe hiſtorians who ſuppoſe with M. Mezerai, that the Romans firſt gave the name of Gaul to that large tract of land which lies between the Alps, the Pyrenees, the Mediterranean Sea, the Ocean and the Rhine, ſeem to have leſs foundation for their opinion, than they who maintain that this extenſive and pleaſant country was very populous in the firſt ages of the world, as appears by the moſt ancient monuments; that theſe people had probably a name before the exiſtence of the Romans, and that they called themſelves Galli; and, that being too numerous for their own country, they paſſed the Alps at the beginning of the Roman republic, and occupied a part of Italy, which was called Ciſalpine Gaul; that they extended their colonies even to Aſia, where they inhabited a country called Galatia, which is the name the Greeks gave to Gaul; and that other detachments of this nation advanced into Germany, beyond the Rhine. Be theſe matters however as they may, the hiſtory of France may be divided into ſeveral periods; the principal of which are characterized by events that are important, and proper to aſſiſt the mind of thoſe who make it their ſtudy.

X. The firſt period comprehends the hiſtory of ancient Gaul, to the time that Julius Cæſar finiſhed the conqueſt of that country, about forty-eight years before the birth of Chriſt.

The ſecond period contains the time that Gaul was under the dominion of the Romans, till the Francs entered that country, and there eſtabliſhed their reſidence; which includes about 400 years.

The third period, which begins about the year of Jeſus Chriſt 412, contains the government of the Francs in Gaul; and goes only to the year 420. From that period the kingdom of France has been governed

governed by kings that have ſprung from grand houſes, which they call Races; and of which there are five that form ſo many diſtinct and conſpicuous diviſions in the hiſtory of this illuſtrious monarchy.

The fourth period, therefore, contains the hiſtory of France, under twelve Kings of the Merovingian race, from Pharamond the firſt King; that is, from the year 420 to 752; when Childeric III. after the death of Charles Martel, was depoſed by the States, and Pepin elected in his ſtead. This period comprehends 332 years. The firſt period makes part of ancient hiſtory; the ſecond, third, and fourth belong to the middle age; the fifth, and all that follow, appertain to modern hiſtory.

The fifth period contains the hiſtory of thirteen Kings of the Carolovinian race, from Pepin the Short to Lewis V. called the Drone; that is, from the year 752 to 987: making 235 years.

The ſixth period includes the reigns of fourteen Kings of the Capetian race, from Hugh Capet to Charles IV. called the Fair; that is, from 987 to 1328: being 341 years.

The ſeventh period contains the reign of twelve Kings of the Valeſian race, or of the houſe of Valois; from Philip VI. of Valois to Henry III. that is, from the year 1328 to 1589: including 261 years.

The eighth period contains the reigns of four Kings, of the race or houſe of Bourbon, from Henry IV. called the Great, to Lewis XV. named the Well beloved; that is, from the year 1592 to the preſent year 1765: comprehending 163 years.

XI. After having acquired a ſufficient knowledge of the kingdom of France, it is proper to be acquainted with,

VI. The hiſtory of the Kings of Bourgogne; as it is not only intimately connected with that of France, but alſo throws great light on thoſe of Germany, Spain,

Spain, the Low Countries, &c. And here we muſt careſully diſtinguiſh, (1.) the Kings of the firſt kingdom of Bourgogne, and remember that when the Vandals, Suavians, and Alains, quitting Germany, paſſed the Rhine, and entered Gaul, the Bourgognians, being amongſt them, fixed themſelves near the Rhine, and founded a kingdom that laſted 128 years; that is, from the year 405 to 534. Their government comprehended, towa d the cloſe of it, the Dutchy of Bourgogne, Franch County, Dauphiny, and Savoy; under five Kings, named, 1. Gondicair: 2. Gonderic and Chilperic, who were brothers: 3. Gondebaut, Godegiſel, Chilperic, and Gondemer; likewiſe brothers: 4. Sigiſmond; and, 5. Gondemer, who was deprived of his kingdom by the ſucceſſors of Clodomire King of France; and his dominions united to thoſe of that kingdom. (2.) The Kings of Bourgogne Transjurane: and we muſt here remember, that about the year 888, after the depoſition of the Emperor Charles the Groſs, Raoul or Rodolph, ſon of the younger Conrad, and grandſon of Hugh, poſſeſſed the country between Mount Jou and the Alps; that is to ſay, Savoy and Switzerland; and was crowned King of Bourgogne Transjurane at St. Maurice in Valois. This kingdom laſted 145 years, under four Kings: who were, 1. Raoul: 2. Raoul II. 3. Conrad: and, 4. Raoul III. called the Drone. Conrad had united to his kingdom that of Arles; and Raoul III. having no family, left all his rich poſſeſſions to Conrad II. called the Salic: ſo that after his death this kingdom paſſed to the Emperors, who ſucceeded Conrad, and made a part of the Germanic empire. (3.) The Kings of Arles or Provence. Lewis the Stammerer, King of France, dying, and leaving only princes that were quite young, Boſon, brother to Queen Richilde, wife of Charles the Bald, founded the kingdom of Arles *(regnum Arelatenſe)* and of which he made himſelf King. This kingdom was ſurrounded by the Soana, the Rhone, and the Alps.

It

It cannot be properly ſaid to have exiſted more than 53 years; and had only two Kings, which were, Boſon, who was crowned at Vienna by the Archbiſhop of Lions; and, 2. Lewis, ſon of Boſon, whom Berenger took priſoner in Veronne, and whoſe eyes he put out. Lewis the Blind reigned, notwithſtanding, forty-three years, and left a ſon named Charles Conſtantine. But as he was too young to reign, the Provencals elected Hugh King of Italy, to be King of Arles. There were great contentions between this Hugh and Raoul II. King of Bourgogne: but by the interpoſition of friends they were reconciled. Raoul renounced his pretenſions to the kingdom of Italy; and Hugh, in return, ceded to him all he poſſeſſed in Breſſe, Viennois and Provence, and even the title of King of Arles; which kingdom was therefore united to that of Bourgogne Transjurane.

XII. And here we ſhould alſo ſtudy,

VII. The hiſtory of the Dukes of Lorrain, the Dukes of Normandy, Princes of Orange, &c. but we muſt content ourſelves with the bare mention of theſe, without making their analyſis, that we may not extend this chapter beyond its due bounds. We therefore paſs directly to,

XIII. *VIII. The Hiſtory of Switzerland*, or the *Thirteen Cantons*. The people that are now called *Swiſs*, were anciently called *Helvetians*. About fifty ſix years before the birth of Chriſt, they made an invaſion upon Gaul; but the Gauls calling the Romans to their aſſiſtance, theſe not only drove out the Helvetians, but brought them alſo entirely under the dominion of the ſenate and people of Rome. The capital of their country was called *Aventicum*, a ſmall town that is now called *Wiffliſburg*. The moſt remarkable periods in the hiſtory of the Swiſs, beſides the aforementioned epoch, are,

1. The time the Helvetians were in ſubjection to the Romans.

2. The

2. The time that the greateſt part of Switzerland paſſed under the power of the ancient Kings of Bourgogne (ſee ſect. XI.)

3. The time when, after the extinction of the kings of Bourgogne, Switzerland became a province of France.

4. The time when Switzerland was annexed to the kingdom of Lothair (*regnum Lotharingiæ*, or Lorrain).

5. The time when it made a province of the empire of Germany, after the diſſolution of the kingdom of Lorrain.

6. The time when it made a part of the kingdom of Arles.

7. The time when it fell under the power of the emperors of Germany.

8. The time when Switzerland threw off the yoke, or when the Cantons aſſociated, and formed a free republic.

9. The time that has paſſed ſince that aſſociation, under the government of the thirteen free Cantons, down to the preſent day. To which may be added,

10. The hiſtory of the country of the Griſons, and

11. The hiſtory of the countries aſſociated with the Helvetic republic: and laſtly,

12. The hiſtory of the city and republic of Geneva.

XIV. *IX. The Hiſtory of Italy*, ſince the time of Charlemagne, that is, from the beginning of the ninth century to the preſent time. In this general hiſtory of Italy we have to regard, in particular,

1. The hiſtory of the Popes, conſidered as ſecular Princes and temporal Sovereigns.

2. That of the kingdom of Sardinia.

3. That of the kingdom of Naples.

4. That of the kingdom of Sicily.

5. That of the kingdom of Corſica.

6. The

6. The hiſtory of the Grand Dutchy of Tuſcany, or Florence.

7. The hiſtories of the eight moſt conſiderable dutchies and principalities; which are,

a The dutchy of Savoy, and the county of Piedmont.

b The dutchy of Milan.

c That of Montferrat.

d That of Mantua.

e That of Parma and Placentia.

f That of Modena.

g That of Mirandola.

h That of Monaco.

8. The hiſtory of the iſland of Malta; and of the religion, or order, of the knights of St. John of Jeruſalem.

9. The hiſtory of the republic of Venice.

10. That of the republic of Genoa.

11. That of the republic of Lucca. And

12. The hiſtory of the republic of St. Marino.

To which may be alſo added,

13. The hiſtory of the iſland of Cyprus, which had once its proper Kings, but has ſince paſſed under the dominion of the Ottoman empire. It would require an entire volume fully to explain all the principal periods and epochs of the particular hiſtories of each of theſe governments. But, as on one hand the hiſtory of Italy is intimately connected with thoſe of all the principal modern monarchies; and as on the other, there are many excellent hiſtories of this country, we muſt refer our readers to them, as they can only expect here to find general inſtructions for the guidance of their ſtudies in theſe matters.

XV. *X. The Hiſtory of Great Britain*, or of the kingdoms of England and Scotland, and the hiſtory of Ireland. The hiſtory of England is, like moſt others, eaſily diviſible into three periods, which comprehend,

1. The

1. The ancient hiſtory of England, whoſe original name was Albion, ſo called from the white chalky mountains with which the coaſts of that iſland are ſurrounded. The hiſtorians begin this period with a king named Brutus, the ſon of Æneas Sylvius, king of the Latins, and grandſon of Aſcanius, the ſon of Æneas the Trojan. They pretend that he began to reign in Albion in the year of the world 2828. This period continued to the year 3895, and conſequently till within about a century of the Chriſtian era. This is a period of obſcure and fabulous conjectures, when England was governed by kings that may be called Aborigines, or originally of the country, of which, however, they pretend to have a regular chronological liſt.

2. The hiſtory of the middle age of England. The Romans invaded England, under the conduct of Julius Cæſar; and though it appears they were but badly received, yet it is certain that the ſucceeding kings of this country paid an annual tribute to the Romans, and were obliged to ſuffer their prefect to reſide there. This government laſted 503 years, under a long ſucceſſion of kings who were natives of the country, and of whom Arthur, one of the laſt, was the moſt famous. In the fifth century the Saxons and Angles made a deſcent in England, and there eſtabliſhed ſeven ſmall kingdoms; this government was diſtinguiſhed by the name of the Heptarchy; and laſted 369 years, and the dominion of the Saxons in England continued in all 564 years.

3. The modern hiſtory of England. Soon after the death of Charlemagne, that is, in the year 801, the ſeven Saxon kingdoms in England were united in one, under Egbert, king of the Weſt Saxons, who ſubdued all the others, and reigned alone in that country. He and his ſucceſſors were greatly moleſted by the Danes, who alſo made a deſcent in this iſland, committed hoſtilities, and endeavoured to eſtabliſh themſelves there; and which at laſt they

they affected, in the year 1017, when Canute the Great, king of Denmark and Norway, was alſo crowned king of England. This Daniſh epoch continued only 50 years, for in the year 1066, William I. called the Conqueror, duke of Normandy, landed on the Engliſh coaſt, drove out the Danes, and cauſed himſelf to be crowned king of England. From that time England has been governed by,

Three kings of the houſe of the dukes of Normandy, from William the Conqueror to Henry I. during 70 years, and to the year 1136.

One king of the houſe of Blois, named Stephen, who reigned 19 years.

Fourteen kings of the houſe of Anjou, from Henry II. duke of Anjou, Normandy and Aquitain, to Richard III. during 331 years, down to 1485.

Three kings deſcended from the earls of Richmond, from Henry VII. to Edward VI. during 68 years, and to the year 1553.

Two queens, Mary and Elizabeth, during 50 years, to 1603.

Four kings of the houſe of Stewart of Scotland, James I. Charles I. who was beheaded, Charles II. and James II. who, with the Protector Cromwell, reigned, during 85 years, to the year 1688.

One prince of Orange and Naſſau, William III. crowned king of England in 1689, and died in 1701-2.

One queen, Ann, daughter of James II. and wife of George prince of Denmark. She died in 1714.

Three kings of the houſe of Hanover, George I. George II. and George III. during 51 years, to the preſent time.

XVI. *The Hiſtory of Scotland.* The hiſtorians of this country, after relating ſome conjectures concerning the origin, and firſt ages of the Scotch, begin their hiſtory with Fergus, king of Ireland, whom the *Scoti* called from thence, and appointed their king; being no longer able to bear the horrid

invaſions of the Picts. Fifty-eight kings reigned after him in Scotland, during 959 years: that is to ſay, from the year 411 to 1370. The laſt of theſe kings was David II. who died without iſſue. Robert II. ſon of Walter Stewart, great ſtewart of Scotland, and of Mary, daughter of king Robert Bruce, ſucceeded his uncle, and reigned twenty years. He had eleven ſucceſſors of his own family; and theſe twelve kings of the houſe of Stewart bring the Scotch hiſtory down to 1603, when James VI. (and the Firſt of England) ſucceeded Elizabeth queen of England, and united the two kingdoms which compoſe Great Britain.

The Hiſtory of Ireland. If we are to believe the Iriſh hiſtorians, there were kings of this country more than 1500 years before the birth of Chriſt, and they mention one of them, named Slanius, who reigned in the year of the world 2448. They ſay alſo, that this country was divided into five governments, each of which had a king; and that, over theſe five kings, there was one who was ſupreme, and bore the title of King of Kings. There is, however, very little appearance of truth in the Iriſh hiſtory, till about the year of Chriſt 420, when a prince named Loegarius reigned in Ireland. Hiſtory ſays that his wife and children embraced Chriſtianity, but that he himſelf remained in his infidelity, and that he was killed by a clap of thunder, after having reigned 30 years. This king had forty-ſeven ſucceſſors, who, with him, filled the throne of Ireland for 732 years; that is, to the year 1162, when this kingdom paſſed under the dominion of the Engliſh. The forty-eighth and laſt king of Ireland was named Roderic. Henry VIII. was the firſt Engliſh monarch who took the title of king of Ireland, by virtue of an act of the parliament of Dublin.

XVII. *XI. The Hiſtory of the Low Countries, and, in particular, that of the Seven United Provinces, containing,*

4 Dutchies:

4 Dutchies: Brabant, Limburg, Luxemburg, and Guelders.
7 Counties: Flanders, Artois, Hainault, Holland, Zealand, Namur, and Zutphen.
5 Principalities, or ſeigniories: Friezland, Mechlin, Utrecht, Overyſſel, and Groeningen.
1 Margraviate: that of Antwerp; which, together, form the

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17 United Provinces, that are called the Low-Countries. In the time of the Romans, the Rhine traced the limits between Gaul and Germany. That part of the Low-Countries which is on the weſt borders of the Rhine, was named Gallia Belgica, Belgic Gaul; and that ſituate on the eaſt belonged to Germany, and was called Batavia. In the fifth century, when the Franks paſſed into Gaul, the Low-Countries remained annexed to France, under the Merovingian kings. In the partition which the Carlovinian emperor, Lewis le Debonnair, made of his dominions, the greateſt part of the Low-Countries falling to Lothair, made a conſiderable part of the kingdom of Lorrain; and that kingdom being diſſolved, the ſeventeen provinces abovementioned were ſucceſſively formed. Their governors acquired great power, and at the time of the invaſion of the Normans, they made themſelves independent. This hiſtory therefore contains three periods. In the firſt, enquiry is to be made into the origin of each dutchy, county and ſeigniory, till the time of their union in the fifteenth century. In the ſecond, the union itſelf is to be explained, and the manner ſhown in which they fell under the power, (1.) of the kings of Bourgogne, (2.) of the houſe of Auſtria, and (3.) under the dominion of Spain, till the year 1564. And in the third period, it is to be explained in what manner the ſeven provinces of Guelderland, Holland, Zealand, Utrecht, Friezland, Overyſſel and Groeningen, united themſelves, in order to throw off the Spaniſh yoke, and under the conduct

of the prince of Orange and Naſſau, came to be declared by Spain free provinces. Laſtly, is to be ſeen the ſtate of this powerful Republic down to the preſent day; together with the important eſtabliſhments which it has formed in the three other parts of the world, but eſpecially in Aſia. The hiſtories of the counts of Flanders, the counts of Holland, &c. that of the princes of Orange of the houſe of Naſſau, are alſo intimately connected with that of the Low-Countries.

XVIII. *XII. The Hiſtory of Germany.* This hiſtory likewiſe divides itſelf into three periods, which form, the Ancient Hiſtory, that of the Middle Age, and that of Modern Germany. The firſt period comprehends the origin of the Germans, whom they ſuppoſe to be deſcended from Tuiſcon, or Teuthon, otherwiſe called Aſcanes, the ſon of Gomer, the grandſon of Japhet, and great grandſon of Noah. This chief, they ſay, began his reign in the year of the world 1812. It ſeems likely enough that theſe people took their German name Teutſche from Theuton, and that of Germans, or Germani, appears to be derived from the old German word Gerr, that is, war, and from the word Man, by which they were diſtinguiſhed as men addicted to war. Their name of Allemands came doubtleſs from Allemannus Hercules, prince of Suabia, who reigned, they ſay, about the year of the world 2399. It is eaſy to conceive that all this ancient hiſtory muſt be obſcure, uncertain and fabulous. The people who inhabited theſe countries knew not the uſe of letters: they tranſmitted to their poſterity the memorable actions of their founders and of the heroes of their country, by hymns and ſongs. In the Greek hiſtorians, theſe nations are always confounded under the name of Scythians, Celts, &c. and it is impoſſible to diſtinguiſh them. The firſt knowledge we have of them muſt therefore be from the Romans; who thought them worth the trouble of conquering, and had connexions with them: and conſequently

all

all that we can learn of them muſt be drawn from Strabo, Ptolemy, Cæſar and Tacitus: and theſe authors did not even underſtand the language in which thoſe hiſtoric hymns were ſung. It appears by theſe writers that the ancient Germans were mere barbarians. Among that dark ignorance and that ferocity with which they were ſurrounded, there were however to be ſeen ſome ſparks of virtue, valour, art and knowledge. Tacitus ſays, for example, that they were much addicted to drinking; and this implies that they had the art of making wine, or ſome other ſtrong liquor: that author, indeed, expreſly ſays, that they brewed beer (cereviſia.) He ſays alſo, that they trafficked with the Romans, and ſold them, among other things, amber, which they gathered on the borders of the Baltic Sea, and named Glæſe. All this ſuppoſes ſome exertion of induſtry. This firſt period comes down to the birth of Chriſt.

XIX. The middle age comprehends the revolutions in Germany from the commencement of the Chriſtian era to the time of Charlemagne, including eight centuries. It is in this ſecond period that we find, (1.) The accounts of the wars that the Germans ſuſtained againſt the Romans, who were never able completely to ſubdue them. (2.) The particular enumeration of the different nations that then inhabited Germany. (3.) The progreſs of each of theſe people; their ſtate during the decline of the Roman empire, and the manner in which each of them inſenſibly recovered their liberty. It is a matter well worthy of remark, that during all the middle age, the Germans remained ignorant of the art of writing, and that Charlemagne was the firſt who taught them the uſe of letters. All therefore that has been wrote of the hiſtory of the Germans during the middle age, was either by foreigners, or by monks, and others equally ignorant, after the eighth century. It is ſufficiently manifeſt what regard ought to be paid to theſe. The greateſt inconvenience is, that we cannot form a juſt and

diſtinct idea of the ſtate of the German nations before Charlemagne. That they had chiefs is certain, but the ſame chief of a nation is ſometimes named rex, and ſometimes dux, princeps, margravio, or comes, and ſometimes ſtill different from any of theſe. All the *Scriptores rerum Germanicarum* of the middle age, are but ſo many troubled and confuſed ſources: the buſineſs here, however, is to know what has been wrote, rather than what has really happened.

XX. The modern hiſtory of Germany begins with Charlemagne, and comes down to Francis I. that is to ſay, down to the preſent time. The hiſtory of theſe emperors being already included in that of the empire, it only remains in the third period of the hiſtory of Germany, to conſider, (1.) The particular hiſtory of the twelve grand ſovereign houſes of Germany, which are thoſe of Auſtria, Brandenburg, Bavaria, Baden, Brunſwick, Anhalt, Heſſe, Holſtein, Mecklenburg, Naſſau, Saxony and Wirtemberg. (2.) That of the ſtates and countries which theſe houſes poſſeſſed. (3.) That of the archbiſhopricks, biſhopricks, abbies, military orders, &c. (4.) That of the free cities and thoſe that hold immediately of the empire, &c. To which may be added divers hiſtorical matters, as (5.) an inquiry into the origin of electors, and in what manner the chiefs of divers Germanic nations recovered their liberty by the right of poſtliminy, after the extinction of the Carolovinian houſe. (6.) The particular hiſtory of the Anſeatic league. (7.) That of the war of thirty years; and numberleſs other particulars which relate to the Modern Hiſtory of Germany. The hiſtory of the houſe of Auſtria, and that of Brandenburg, merit a more particular ſtudy, becauſe the heads of theſe auguſt houſes are at this day elevated to the firſt rank among the ſovereigns of Europe.

XXI. *XIII. The hiſtory of the Kings of Bohemia.* This country, ſituate on the borders of the Elbe,

was

was anciently inhabited by the Sclavi, whom they named Behemanns or Behaims, for it is not more than 200 years ſince they called Bohemia, Behaigna. It was originally governed by dukes, the firſt of whom, named Zicco, conducted, with his brother Lecho, in the year 550, a powerful colony into this country, uninhabited, and almoſt covered with foreſts. From his time there have been twenty-two dukes in Bohemia, the courſe of 536 years, down to the year 1086. The laſt of theſe dukes was named Uladiſlaus II. ſix years before whoſe death Bohemia was honoured with the title of a kingdom by Henry IV. and Uladiſlaus reigned in quality of king. There were twenty kings his ſucceſſors to the year 1307, when Henry duke of Carinthia, and king of Bohemia, was depoſed. From that time ſeventeen kings and one queen of the houſe of Luxemburg and that of Auſtria, have reigned in Bohemia; the firſt of whom was John of Luxemburg, ſon of the emperor Henry VII. At this time Bohemia makes part of the hereditary eſtates of the houſe of Auſtria.

XXII. *XIV. The Hiſtory of the Kings of Hungary.* That country which is now named Hungary, was formerly called Pannonia. The Huns, a Gothic people, eſtabliſhed themſelves there, and gave the country their name. Attila made his city the capital of Sicambia, and gave it the name of Buda, which was that of his brother. The Huns gave themſelves very little trouble about writing their hiſtory. We know that there were at firſt dukes in Hungary, and that in the year 1000, it was erected into a kingdom in favour of Stephen, called the Saint. That king had ſixty-ſix ſucceſſors, down to the preſent day; and Hungary alſo makes part of the hereditary dominions of the auguſt houſe of Auſtria.

XXIII. *XV. The Hiſtory of Poland.* This country was anciently named Sarmatia, and its inhabitants Sarmates. We have only a confuſed account, that this country was originally governed by dukes or

princes, of whom there were twelve, from Craco and his brother Lechus I. during 450 years: that is, from the year of Chriſt 550, to 999: that on the laſt named year Poland was erected into a kingdom by the emperor Otho III. that it had afterwards four Poliſh kings who reigned during eighty-two years: that the laſt of theſe kings, Boleſlaus II. called the Cruel, occaſioned this country, by his bad conduct, to loſe the title of kingdom; and that it was governed from 1081 to 1370, by twelve princes, among whom was the renowned Piaſt: that in the year 1370 it reſumed the rank of a kingdom; and that it has ſince had eighteen elective kings, who have been choſen as well from foreign houſes, as from the Piaſts, or original families of the country: that the firſt of theſe elective kings was Lewis king of Hungary, and the laſt Auguſtus II. elector of Saxony; and that this prince dying in the year 1763, the ſtates of Poland have placed on the throne Staniſlaus II. of the family of Poniatowſky, a prince in every ſenſe worthy to wear that crown. The hiſtory of *Lithuania* is comprehended under that of Poland. The hiſtory of *Pruſſia* is likewiſe included, in part, under that of Poland, in part under thoſe of the orders of the Teutonic knights, and the knights Templars, and in part under that of the houſe of Brandenburg. The hiſtory of *Finland*, *Livonia*, *Eſthonia*, and *Courland*, is compriſed under thoſe of Sweden, Ruſſia and Poland.

XXIV. *XVI. The Hiſtory of the kingdom of Denmark.* If we regard what is ſaid, and ſtill more, what they have not ſcrupled to write, we muſt begin this hiſtory with Gomer II. great grandſon of Japhet, who was the firſt that inhabited Cimbrica Cherſoneſus, or Cimbria, 1800 years after the creation of the world, 193 years after the deluge, and 2098 before Chriſt. This country, they ſay, was governed, at firſt, by eleven ſucceſſive judges, the firſt of whom was cotemporary with Abraham: that in the year of the world 2910, and

1058 before Chriſt, Dan founded the kingdom of Denmark, and called it after his name: that it had twenty-ſix kings, all of whoſe names they know, and their principal actions, to the time of Dan III. who began to reign 141 years before the common era: that 110 years before this epoch. there was a great migration of the Cimbri and Teutoni, who penetrated into Italy; but were there almoſt entirely extirpated by the Romans; and at this time it is that the ancient hiſtory of Denmark ends, that is, about ſeventy-four years before the birth of Chriſt. That of the middle age begins with *Fridlef* I. ſurnamed the *expeditious*, who was the twenty ſeventh king; and continues till Sigefroi, whoſe reign began about the year 760, and ended with the eighth century. This age comprehends a ſucceſſion of thirty-one kings. But they whoſe deſign it is to know what has really happened, will give but little credit to all theſe relations, as they will not believe it poſſible that a nation, which knew not the uſe of letters till a long time after the reign of Charlemagne, ſhould be able to trace their origin to the time of the deluge; or that they could, by any monuments whatever, be able to deduce their hiſtory from that period, without interruption, down to modern times, that is to the ninth century: they will therefore be perſuaded that all thoſe ancient hiſtories and chronicles, in verſe and proſe, on which their authorities are founded, are nothing more than a maſs of fables, written by impoſtors and viſionaries two or three thouſand years after the facts are ſuppoſed to have happened, and conſequently that they knew no more of the matter than we do. Without making any further inquiry therefore into theſe relations, we ſhall ſay, that the modern hiſtory of Denmark, which begins about the year 800 with Goteric, Godfrey, or Gotilae, is more clear and leſs uncertain. It includes the reigns of fifty-five kings, during 965 years, that is, from the year 801 to the preſent time. So that the hiſtorians count one

hundred and thirteen kings who have reigned in Denmark, from Dan I. to Frederic V. who now ſo worthily fills that throne. The introduction of Chriſtianity into Denmark, under Eric I. and the ſixty-ſeventh king, about the year 850, falls in this laſt age, which alſo abounds with remarkable events. The hiſtory of *Norway* is included in that of Denmark; as are thoſe of the iſlands of *Iceland* and of *Greenland*, if any ſuch there are.

XXV. *XVII. The Hiſtory of Sweden.* The ancient hiſtory of this kingdom is altogether as fabulous as that of Denmark. All its firſt accounts conſiſt of relations, ſongs and legends, of the allegoric traditions of ancient prieſts or poets. On theſe authorities they ſuppoſe that *Magog*, the ſon of Japhet, and grandſon of Noah, was the origin from whom deſcended the Scythians and Goths. Magog left five ſons. From one of them, named *Suenon*, they ſay the Swedes are deſcended: from *Gog* or *Gethar*, they ſuppoſe the *Goths* or *Getæ* derive their original. *Ubbon* ſucceeded his brother *Suenon*, and built, they ſay, the city of Upſal. They here make a ſucceſſion of twenty-five fabulous kings, from *Magog* to *Bothawill*, and which comes down to the birth of Chriſt.

The middle age begins with the reign of *Alaric*, and after him of *Eric* II. and continues to *Ingo* II. or *Ingel*, and laſts about 800 years; including the reigns of thirty five kings, whoſe hiſtory is ſcarce more certain than that of the former.

The modern hiſtory begins with the kings Charles and Biorn. About the year 831, the emperor Lewis the Debonnair ſent Anſgairus, biſhop of Bremen and Hamburgh, into Sweden, to preach the goſpel, and Chriſtianity was received into that kingdom. From Charles to Suercher II. that is, to the year 1150, there were twenty two other kings who reigned in Sweden, during a ſpace of 302 years: and from Eric IX. called the Saint, who ſucceeded Suercher II. there is a ſucceſſion of forty kings, who have filled the Swediſh throne, down

down to the preſent day, during 615 years. This long ſeries of 122 kings is very glorioufly terminated by the reigning monarch Frederic Adolphus, a prince of the houſe of Holſtein. The hiſtory of *Lapland*, as far as any hiſtory can be found of that country, is entirely included in that of Sweden.

XXVI. *XVIII. The Hiſtory of Ruſſia.* All that we can ſay of the ancient hiſtory of Ruſſia is, that this country was the hive from whence that innumerable ſwarm of people iſſued, which over ran all Europe, and part of Aſia and Africa. It would be a vain and frivolous enterpriſe to endeavour to inveſtigate either the ancient hiſtory, or that of the middle age, of this immenſe country, as no written accounts of them have come to our knowledge. The foundation of this vaſt and formidable empire, which was civilized by the labours of Peter the Great, and of thoſe princeſſes who have borne the ſceptre after him, and who at this day make ſo conſpicuous a figure on the theatre of the world, was not laid till the ninth century of the Chriſtian era. The ſame origin is uſually aſcribed to the inhabitants of this country as to thoſe of Poland and Bohemia. The language called Sclavonian, which they all ſpeak, but in different dialects, ſeems to confirm this conjecture. All the colonies of the great nation of Sarmatia took, in the ſixth century, the name of *Sclavi*; by which they meant to expreſs that they were purſuers of glory, for ſuch is the import of that word in the Sclavonian language. That of *Ruſſia*, or *Roſſaia*, implies a people that are diſperſed; and this etymology is confirmed by Procopius, a Greek hiſtorian of the ſixth century. The ſtory of one Ruſſus, the brother of Lexkhus and Czekhus, is an invention of modern writers among the Illyrians or Dalmatians.

In the years 861 and 862, the inhabitants of Ruſſia choſe for their governors three Varegean princes, Rurika, who firſt fixed his reſidence at Ladoga; Sineus, at Bielo Oſero, and Truvera at Iſborka. The two laſt died without children in

the ſpace of two years. By that means Rurika became ſole ſovereign of Ruſſia; and having augmented the city of Novogrod, which had been lately built, he there eſtabliſhed his reſidence. In 878, this great prince, Rurika, died, and left Igora, his ſon, under the tutelage of Olegha, his uncle; he governed Ruſſia thirty-five years. When Igora came to age of maturity, he eſpouſed a young maiden of Pleſkow, named Olpha. This prince was maſſacred by the Drevelians about the year 945, and Suetoſlava, his ſon, reigned in his ſtead, under the tutelage of his mother Olpha, with whom he always lived in harmony. This princeſs embraced the Chriſtian religion at Conſtantinople, and was baptized by the name of Helena. Her ſon, however, did not follow her example. Jarapolka reigned after his father Suetoſlava, from the year 972 to 988. His brother Vladimire, or Wolodimir, called Baſil, ſucceeded him, and embraced the Chriſtian religion according to the rites of the Greek church. From this point, the hiſtory of Ruſſia becomes more luminous: for, with the doctrine of Chriſtianity, the uſe of writing was introduced among this people. From Wolodimir or Baſil, to Baſil V. during 546 years, that is, from 988 to 1534, we find a ſucceſſion of thirty-five ſovereigns, who reigned in Ruſſia under the title of Great Dukes. John IV. or Iwan Baſilowitz, the ſon and ſucceſſor of the laſt Baſil, took the title of Tzar, or Czar, which his ſucceſſors have continued to bear, and which, in the Sclavonian tongue, properly ſignifies a king. He alſo joined to his titles that of Povelitela and Samodertza, conſervator or ſovereign of all the Ruſſias. Foreigners call this prince the Tyrant, but the Ruſſians name him the Severe. He had ſix ſucceſſors, who contented themſelves with the title of czar, till the year 1613, when Michael Fedorowitz, of the houſe of Romanova, mounted the throne, and took the title of czar, emperor, and autocrator (or ſovereign conſervator) of all the Ruſſias. This title

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of emperor is no longer conteſted with theſe powerful monarchs. From Michael Federowitz there were three emperors of Ruſſia, Alexis his ſon, Teodore or Theodore, and Ivan, or John V. to the year 1696, when Peter I. ſurnamed the Great, came to the throne: a monarch who made the moſt aſtoniſhing, and at the ſame time the moſt happy efforts, toward the civilizing of the Ruſſian nation. This great man died in 1725; and the throne of Ruſſia has been ſince filled by Catherine, the widow of the emperor Peter; by Peter II. his grandſon; by Ann, the daughter of John V. by John VI. grandſon of John V. by Elizabeth Petrowna, daughter of Peter the Great; by Peter III. grandſon of Peter, and laſtly, by the auguſt Catherine II. now reigning.

XXVII. If the Coſſacks, Calmacs, the inhabitants of Siberia and the Ukraine, the Samoeids, &c. have any hiſtory, it muſt be comprehended under that of Ruſſia. It will not be expected that we ſhould loſe ourſelves in theſe deſarts. We muſt here ſay a few words, however, concerning the *Tartars*. Tartary in Aſia, which they call *Great Tartary*, is an immenſe country, that is as imperfectly known to geographers, as the ſucceſſion of its ſovereigns is to hiſtorians and chronologiſts. It was theſe Tartars, however, that in the year 1280 made themſelves maſters of China; and it was then that the family named Ivan began to reign there. There were nine Tartarian emperors of that houſe, which laſted 89 years. In 1369 the Tartars were drove out of China; but in 1645 they re entered, under the command of their cham, or king, Xun Chi, whom they named the Grand Kam; again ſubdued the empire of China, and the family of that Tartar prince continues to reign there till this day. *Little Tartary* comprehends all that country which is between the Tanais and Boryſthenes. It is far from being preciſely known what time the Tartars made themſelves maſters of this country, for the opinions of hiſtorians differ widely concerning this matter.

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That which appears the moſt probable is, that the dukes of Lithuania having ſubdued the Tartars, they ſent princes of their nation to rule in this country. The laſt of theſe princes was named Aczkirei, from whom came the race of Girei, and all thoſe pretended emperors who have reigned in Little Tartary ſince the year 1452. About the middle of the ſixteenth century, Selim, emperor of the Turks, ſubdued Crim Tartary, and took the fortreſs of Caſa: and from that time the Kam of the Tartars has been choſen by the Ottoman Porte: ſometimes indeed they have ſuffered the eldeſt ſon of the Kam to ſucceed him, and at other times they have not. We have ſeen, moreover, a Kam called to Conſtantinople to give account of his conduct, and ſent into baniſhment. We are the better pleaſed with this opportunity of mentioning the Tartars, as their hiſtory leads us to make three reflections. The firſt is, that we cannot conceive from whence the illuſtrious author of the Perſian Letters could learn that the Tartars conquered almoſt the whole world. For if that were the caſe, it certainly was not ſince that people who inhabit Great and Little Tartary have borne the name of Tartars. Perhaps he thereby means the Scythians or Celts, or ſome other ancient and warlike people. The ſecond obſervation is, that if modern hiſtorians know ſo little of the revolutions and actions of a nation that is now exiſting, and before our eyes, but who are ferocious, uncivilized, and have no writers among them, what are we to think of the ancient hiſtories of all nations, and eſpecially thoſe of the north, who, for thouſands of years, were in the ſame circumſtances, and were ignorant of the uſe of characters, and the art of writing? And laſtly, that thoſe philoſophers deceive themſelves, who imagine that a nation becomes more formidable by being ignorant of arts and ſciences. The example of the Tartars ſufficiently proves the contrary, and ſhows that a people may be numerous, brave and warlike, and

and yet not able to form themſelves into a body as a nation, and ſtill leſs able long to ſupport themſelves, if they do not become civilized, and cultivate the arts and ſciences. The Goths and Vandals proved this truth formerly. What remains of thoſe people are there now upon the earth? If any of them can be ſaid ſtill to exiſt, they are become civilized; for the children of the Goths and Vandals that were born among poliſhed nations acquired the manners of thoſe people from their infancy.

XXVIII. To render the ſtudy of modern hiſtory complete, we muſt tranſport ourſelves into the other three parts of the world, and we live in an age when we can make thoſe journies without going out of our cloſets. In Aſia we have to conſider, beſide the empire of the Turks, which we have already mentioned,

1. The modern hiſtory of *Perſia*.
2. The like hiſtory of the *Moguls*, or emperors of *Indoſtan*.
3. That of the kingdoms of *Pegu*, *Ava*, and *Arracan*, or of thoſe countries which the ancients comprehended under the name of the Indies beyond the Ganges.
4. The hiſtory of the kingdoms of *Siam*, *Laos*, and *Tonquin*.
5. That of the kingdom of *Bengal*, and its nabobs.
6. The modern hiſtory of *China*.
7. The hiſtory of *Japan*.
8. The hiſtory of the kingdom of *Java*.
9. That of *Ceylon*, formerly called *Taprobane*.
10. The hiſtories of the other *large iſlands of the Indian and Oriental ſea*.

XXIX. In Africa, we have alſo to learn, beſide what is under the immediate dominion of the Ottoman empire,

1. The hiſtory of *Abyſſinia*.
2. That of *Tunis* and *Tripoly*.
3. That of *Algiers*.

4. That

4. That of the kingdom of *Morocco*, under which are comprehended thoſe of *Fez*, *Taffilet*, *Tetuan*, *Sus*, and others.
5. The hiſtory of the other nations of Africa, as far as they can be, and are worthy to be known.

XXX. In America, we have laſtly to conſider,

1. The hiſtory of the *Canary Iſlands*.
2. The hiſtory of the *diſcovery of America*, and the progreſſive manner in which we have become acquainted with all its various countries, as well iſlands as continent.
3. The hiſtory of the *partition of America* among the European powers; to which may be added,
4. The hiſtory of *Mexico*, and
5. That of *Peru* and its *Yncas*.

XXXI. Such in general is the ſyſtem of what is called the univerſal hiſtory of the world; of the ancient and middle ages, and of modern times. It muſt be confeſſed that the labours of the learned have, in this ſcience, ſurpaſſed all that we could expect, and all that the capacity and aſſiduity of the human mind ſeemed capable of producing. There are now, in almoſt all languages, univerſal and particular hiſtories that are highly excellent; where the moſt learned reſearches are united with the moſt ſagacious reflections, and where a regular and conſpicuous narration is ornamented with all thoſe graces of which the hiſtoric ſtyle is ſuſceptible. There are in the univerſities able profeſſors, who make courſes in hiſtory that are highly inſtructive: and there are hiſtorical bibliotheques which furniſh us with the knowledge of the beſt authors in every ſpecies of hiſtory. They therefore who are deſirous of applying to this ſcience, cannot want for guides, or inſtructions; and we may add, that, in this age, the uſeful and the agreeable will be found united in the ſtudy of hiſtory.

CHAP.

CHAP. VIII.

THE ECCLESIASTICAL HISTORY OF ALL THE Principal Nations of the Earth.

AFTER having treated on profane or civil hiſtory, we naturally proceed to *Sacred*, or *Eccleſiaſtical Hiſtory*. From the firſt hour that man comes into the world, he ſeeks after happineſs. The milk which nature has given to the mother, renders the child content, and conſequently happy: it deſires nothing more. But as its age advances, and its ideas increaſe, it ſeeks after ſports, pleaſures, and fortune. At length man diſcovers that there is a future exiſtence, and a Supreme Being, who is the creator and preſerver of this world, and the diſpenſer of happineſs or miſery in the world that is to come. The firſt human beings perceived therefore that it was of importance to render the Divinity propitious to them; but to obtain that end, they made uſe of means that were as weak and imperfect as were their underſtandings. Having nothing but ſenſible objects before their eyes, they could form only corporeal ideas, and theſe ideas they applied to the Supreme Being, to whom nothing corporeal can belong.

II. By groping continually in that darkneſs, without the guidance of revelation or philoſophy, after the right way of obtaining the knowlege of God, and the manner in which he ought to be worſhipped, they could not but wander and deceive themſelves, as well with reſpect to the one as the other of theſe objects. The knowledge of God, and of the manner

ner in which he is to be worſhipped, forms what we call religion. The deſign of this chapter, therefore, is to inform our readers what have been the principal religions, that men have invented and followed, from the creation of the world; and the following chapter will contain the hiſtory of Chriſtianity, or of the church of Chriſt in particular.

III. Adam, and the firſt patriarchs after him, followed, doubtleſs, the religion of nature; the lights of reaſon, enforced by thoſe which God had vouchſafed them in Paradiſe, and in the ſucceeding ages; as we find in the book of Geneſis, wrote by Moſes. But this worſhip, ſo pure in itſelf, ſeems to have been ſometimes corrupted by a propenſity to idolatry, which infected mankind from the beginning of the world. The ſacrifices of animals, and even of innocent men are not certainly according to the religion of nature, but have a near relation to paganiſm. For all ſacrifices are diametrically repugnant to the religion of nature, as no man can poſſibly prove, by the light of reaſon, that the Supreme Being, all wiſe and good, can find pleaſure in the ſlaughter of his creatures, and what is more, of mankind; whom his wiſdom has created, and whom his goodneſs ſupports. The little houſhold gods of Laban, the father in-law of Abraham, clearly prove that idolatry reigned in the firſt ages of the world.

Moſes purged the worſhip of the Hebrews entirely from it; it was he who, by the expreſs order of God, eſtabliſhed the true principles of religion among the children of Iſrael; their dogmas and their religious ceremonies. We are therefore here to conſider:

IV. (1.) *Paganiſm.* We have already given an ample deſcription of this religion in the ſecond chapter, on mythology; and we ſhall only add here, that paganiſm in general has at all times had various ſects, and that even when it poſſeſſed almoſt the whole earth, each people had their different gods, idols, and religious worſhip; at leaſt with regard

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to exterior matters. The pagan religion of the Egyptians, for example, was not the ſame with that which was profeſſed by the Greeks, and theirs differed likewiſe from that of the Romans, who multiplied their demigods and temples to an endleſs number. It is a ſingular circumſtance, and well worthy of remark, that, even in modern times, whenever a nation or troop of mankind are diſcovered in any part of the earth, they are always found to be pagans. Whence comes it that mankind have naturally ſo univerſal a propenſity to idolatry, and ſo little to philoſophy and the principles of Chriſtianity? Whenceſoever that be, paganiſm was deſtroyed in the reign of Theodoſius the Great, at the cloſe of the fourth century of the Chriſtian era; and the ruins of it which are to be found in Aſia, Africa, and America, are degenerated into an abſurd idolatry; and always attended by ferocity, ignorance, and barbarity. That large work, of "the religi-" ous ceremonies and cuſtoms of all nations, repre-" ſented by figures deſigned by Bernard Picart, " with an hiſtoric explanation, &c." and eſpecially thoſe volumes which treat of the idolatrous nations, is very inſtructive, and throws great light on theſe objects.

V. (2.) *The ancient religion of the Chineſe:* which is but little known to us. We know that they adored the heavens, under the name of *Thien*; and that they had in their devotion ſome mixture of that of the Jews, though we know not from whence they had it. There is a very ancient tradition among the Orientals, that there are a great number of Jews in China, and that God having opened a paſſage, they went thither in the time of Joſhua. However that be, it is certain that a large portion of idolatry, ſome principles of natural religion, and of that of the Hebrews, formed the religion of the ancient Chineſe. But about 550 years before the birth of Chriſt, that is about the year of the world 3450, the renowned Confucius was born in the kingdom of *Lu*, which is the province that is now called Xantung.

tung. This philoſopher was of an illuſtrious family, that deſcended from the emperor Ti Ye, of the ſecond race. He began by profeſſing philoſophy, and ended by inventing a new ſyſtem of religion and politics. His reputation acquired him more than three thouſand diſciples, among whom there were ſeventy-two that ſignalized themſelves, and are ſtill held in great veneration by the Chineſe. Confucius divided his doctrine into four parts, and his diſciples into a like number of claſſes. The firſt were thoſe who applied themſelves to the ſtudy of virtue: the ſecond, ſuch as applied themſelves to the arts of reaſoning and eloquence: the third, they who ſtudied the art of government, and the duties of magiſtrates; and the fourth, thoſe who applied themſelves to the doctrines of morality. The four books that are attributed to Confucius are conſidered by the Chineſe, as of the higheſt authority. The firſt is intitled *Ta-Kio*, or the grand ſcience. There is only the firſt chapter of that book that properly belongs to Confucius. The reſt of it, as well as the ſecond, called *Chung Yung*, or the medium of virtue; the third named *Lungya*, or the conferences; and the fourth which is a collection of converſations: all theſe books are the works of his diſciples. Though it is ſaid, in all theſe books, 1. That it is the heavens or virtue that holds the place of the ſupreme Being, yet 2. They direct ſuperſtitious worſhip and ſacrifices to others than that Being, and 3. They promiſe no other recompenſe or happineſs than that of this life. In the modern religion of the Chineſe, which is founded on the doctrine and writings of Confucius, there are three ſects, *the Learned*, *the Idolaters*, *and the Sorcerers*. The firſt is that of the emperor and nobles, who ſacrifice to the ſtars: the ſecond pay their adorations and build temples to idols; and both of them render a religious worſhip to Confucius, to philoſophers, to kings and their anceſtors. The third ſect worſhip demons and practiſe magic. The Chineſe prieſts are named *Mandarins*; and apply themſelves to religious affairs, to philoſophy and government.

government. There are many temples and convents in all parts of China. The idols of the Chineſe are called *Pagods* or *Chines*. The latter are made in the ſhape of figured pyramids; and are held in great awe by the vulgar. When they purchaſe a ſlave, they bring him before one of theſe chines, and after making an offering of rice, or other matter, they entreat the idol, that the ſlave, if he ſhould fly from his maſter, may be devoured by tigers and ſerpents: and this the ſlaves fear to ſo great a degree, that they never dare to leave their maſters, whatever may be the treatment they receive. Idolatry therefore is very manifeſt in the religion of the modern Chineſe, but Confucius is not to be blamed for this error; for in the firſt chapter of the book Ta Kio, which is the only one that he wrote, there is no trace of it to be found. All the reſt is the work of his diſciples, a claſs of men who conſtantly enlarge, decorate, and disfigure the doctrines of their maſters. Notwithſtanding all the abſurdities which we diſcover in the religion of the modern Chineſe, that people have lived, for 2000 years paſt, in peace and tranquillity under its ſhadow, and have derived from it an exterior happineſs.

VI. (3.) *The Religion of the Magi.* The word Magus in the ancient Perſian is nearly ſynonymous with that of ſage or wiſe man: and this name was given to thoſe philoſophers who taught morality and natural theology, founded on the adoration and worſhip of a Divinity, as Arnobius has remarked. This natural religion, however, was not either very pure or very rational; for the magi laid down two imaginary principles, which were, that *light* was the ſource of good, and *darkneſs* the origin of evil. Theſe philoſophers, however, were in high eſtimation with the kings of Perſia, who acknowledged their wiſdom, and honoured them with the name of Sages; frequently conſulted them in the affairs of government, and charged them with all that regarded the religion and policy of their kingdoms;

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ſo that they were at once prieſts, politicians and philoſophers. It is eaſy to conceive what importance this triple employ gave them in their country; and the more, as by the ſtudy of natural philoſophy theſe magi were enabled to predict appearances in nature, and ſometimes to perform operations that appeared ſupernatural to the people, and which theſe ſubtle prieſts cauſed to paſs for conjurations, prodigies and miracles. When Cambyſes had determined to carry the war into Egypt, he appointed one of theſe, named Patizithes, governor in his abſence. But that miniſter attempting to place his brother Smerdis on the throne, in the room of the ſon of Cyrus, whom Cambyſes had ſlain, the principal ſatrapes or nobles, perceiving his fradulent deſign, maſſacred, at once, him and all the reſt of the magi. From the time of this cataſtrophe, the ſect of the magi fell into diſrepute; but, ſome years after, they were reſtored to authority, and at the ſame time reformed by Zoroaſter. They, who in ſucceeding times made a profeſſion of ſorcery, took the name of magi, and from thence a bad ſignification was annexed to that title, and from thence alſo is derived the word magician. Theſe magi ſpread themſelves over all the Eaſt, and even in Egypt, where we find them in the time of Moſes. The prieſts of the ſect of magi in Perſia were all of the ſame tribe; and they rarely communicated their ſcience to any but thoſe of the royal family, who from thence were regarded as belonging to the ſacerdotal tribe. Theſe prieſts were divided into three orders; the common clergy, the ſuperiors, and the archimagus, or head of their religion. The temples were in like manner of three orders. The archimagus held his reſidence in the principal temple, and the whole ſect thought themſelves obliged, once in their lives, to go thither on a pilgrimage. The buſineſs of theſe prieſts was to read the offices of each day in their liturgy, and at certain fixed and ſolemn times to explain to the people different parts of their ſacred books. There were no altars in theſe temples; but they preſerved ſacred

ſacred fires, in lamps, before which they performed their adorations. This people were in great dread of ſpectres or apparitions.

VII. (4.) *Zoroaſter*, whom the Perſians called Zerbuſbt, was, according to oriental writers, a great philoſopher, who lived at the time that Darius, the ſon of Hyſtaſpes, filled the throne of Perſia. He was perfectly acquainted with all the oriental ſciences, and much verſed in the religion of the Jews. He did not found a new religion, but undertook to reform that of the magi, which for many centuries had been the prevailing religion among the Medes and Perſians. He eſtabliſhed the doctrine of *a firſt principle*, or *Supreme Being*. He taught that fire was the ſymbol of the preſence of the Divinity, and that God had eſtabliſhed his throne in the ſun. He ſhut himſelf up, for a long time, in a cavern of Media, where he compoſed the book of his *Revelations*. A ſhort time after, he went into Bactriana, and Perſia, and there cauſed his doctrine to be received. From thence he paſſed into India, in order to learn the ſciences of the Brachmans; and having acquired all they knew of phyſics and metaphyſics, he returned into Perſia, and communicated his knowledge to the magi; who from that time were held in high eſteem. Zoroaſter, repairing to the court of Darius at Suſa, preſented that monarch the book he had compoſed, bound in twelve volumes, each of which contained a hundred ſkins reduced into vellum, on which it was the cuſtom of the Perſians to write. This book was intitled *Zendaveſta*, and by contraction *Zend*; a word that ſignifies *the fire lighter*. The king, his courtiers, and the nobles of the land, embraced magianiſm, thus reformed by Zoroaſter; maugre the efforts of the chiefs among the Sabeans: and this religion continued to prevail in Perſia till the time it was ſuperſeded by the doctrine of Mahomet. Its morality was pure, except that it permitted inceſt. With regard to the worſhip of this religion, it was ſimple: philoſophy and policy appear to have been there artfully united.

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They ſay that Zoroaſter, who retired to Balch with the quality of archimagus, was there ſlain by Argaſp, king of the Scythians, and his temples demoliſhed. The diſciples of Zoroaſter, who ſtill remain in Perſia, are called by the Mahometans Gaures or infidels.

VIII. (5.) *Judaiſm.* Moſes who lived about the year of the world 2550, near 500 years before Homer, and 900 years before the philoſopher Thales, was the firſt who gave a form to the religion of the Jews, reduced it into a ſyſtem, and preſcribed them a law as he had received it from God. This law is contained in the pentateuch of Moſes, which comprehends the books of Geneſis, Exodus, Leviticus, Numbers and Deuteronomy, which are in the hands of all Chriſtians in every part of the earth. Leviticus properly contains the law, the ſacrifices and ceremonies of the Jews, and Deuteronomy ſerves as a recapitulation or abridgment of the law. The ten commandments form a kind of ſummary of all the fundamental laws that God preſcribed by Moſes to the people of Iſrael. All theſe laws are either religious and doctrinal, and relate to the dogmas or eſſence of the Jewiſh religion; or ceremonial, and regard its rites and ceremonies; or civil and political, and regulate the conſtitution of the Judaic republic, or their police, and preſcribe in a particular manner ſuch rules as were proper to be obſerved by that intemperate and leperous people: or laſtly moral, and ſerved to regulate the manners and conſciences of the Hebrews, by exciting them to virtue. Theſe Divine laws, however, they did not always practiſe; for, when we read their hiſtory, we find, that a more profligate, cruel, covetous and deceitful people ſcarce ever exiſted upon the earth. To all their other vices they joined a ſtrong ſuperſtition. Their Talmud, which is a ſort of dogmatic catechiſm, or amplification of the law of Moſes, is the quinteſſence of abſurdity; and the writings of their rabbies and cabaliſts contain the moſt complete collection

lection of inſipid whims that it is poſſibe for fanaticiſm to conceive. Since the promulgation of the Chriſtian religion, the Jews have been diſperſed over the face of the earth, and no where united in a national body.

IX. (6.) *Chriſtianity* aroſe, about the year of the world 4000, out of Judaiſm, at the time that it was become greatly corrupted. Jeſus Chriſt appeared upon the earth, taught a doctrine that is perfectly divine, and founded a church that has ſpread itſelf into all the four parts of the world; and of which we ſhall give a brief hiſtory in the following chapter.

X. (7.) *Mahometaniſm.* Mahomet, called the prophet, was an artful impoſtor, and of his kind, perhaps the greateſt man that ever appeared upon the earth. He was born the 5th of May in the year 570 of the Chriſtian era. His father, who was an Arab and a Pagan, was called Abdalla, and his mother, who was a Jew, was named Emina, and they were both of the dregs of the people. It would require a volume to ſhow by what addreſs, what ſubtle genius, what extenſive ſchemes, what reſources, by what a bold and daring ſpirit, he became enabled to produce a new religion, and to eſtabliſh it in Aſia, Africa, and even in ſome countries of Europe; by bearing in one hand the Coran, and in the other the ſword; and by ſucceeding equally well, as conqueror, legiſlator and prophet. The Mahometans acknowledge that Judaiſm and Chriſtianity are true religions; but that they no longer contain any certain principles, becauſe their holy books have been corrupted. They ſay that God communicated himſelf to his prophet Mahomet, by the angel Gabriel, for the ſpace of twenty-three years; and gave him a certain number of written ſheets, from whence he compoſed the book called the Coran or Alcoran. M. du Ryer has tranſlated this Alcoran into French; and M. Prideaux and count Boulainvilliers have each of them wrote the life of Mahomet. The principal dogmas of the Mahometan religion are, the unity of God; that there

is no other God but God, and that he is one: that Mahomet was ſent from God, and was his prophet, and that this laſt truth has been confirmed by numberleſs miracles (which always appear ridiculous to thoſe that are not of the ſame religion). The Mahometans have alſo their ſaints to whom they likewiſe attribute miracles, but inferior to thoſe of their prophet. They acknowledge, moreover, that there are angels, who are the miniſters of the commands of God: they believe in a general reſurrection of the dead; in a day of judgment; in a hell; and paradiſe, whoſe delights are painted by the Coran in the moſt pleaſing figures, and with the moſt glowing colours. It is repreſented as a delicious garden, watered by fountains and rivers of milk, of wine and honey, and adorned with trees that are for ever green, and that bear apples whoſe kernels turn into women, who conſtantly preſerve their youth, their beauty and virginity, and are of ſo ſweet a nature, that if one of them were to ſpit into the ocean, all its ſalt waters would become immediately freſh. The Muſſulmans likewiſe believe in predeſtination; and ſay that no good or evil ariſes but by the ordinance of God: and if they are aſked, why God has created the wicked? they reply, that it is not for us to ſearch too curiouſly into the ſecrets of the Almighty; that what appears good in the eyes of man, may be found evil before God, and that good which we call evil. They admit of polygamy, or a plurality of wives, and forbid the uſe of wine and other ſtrong liquors. They have adopted the Jewiſh cuſtom of circumciſion. Their morality conſiſts in doing good and avoiding evil. They hope for the mercy of God, and the forgiveneſs of ſins, and recommend, in a particular manner, prayers, and ablutions or the uſe of baths, that is corporeal purity. Chriſtian divines have frequently attributed to the Mahometans errors which they do not profeſs: it muſt be acknowledged, at the ſame time, that the Coran, notwithſtanding all that we there find, which is ſagacious and even ſublime, abounds with abſurdities and ſuch

idle

idle tales as are offenſive to common ſenſe. We ought not, however, always to attribute theſe to Mahomet, for they are frequently the produce of his commentators, and of the enthuſiaſtic ſpirit of the oriental nations.

XI. The Muſſulmans are at this day divided into two principal ſects, and who are even mortal enemies to each other. The Perſians glory in being the followers of Ali, and wear a red turban. The Turks, on the contrary, hold the memory of Ali in contempt, following the ſect of Omar, and wear a white turban. There are many other ſects among the Mahometans, of whom they count even ſixty-ſeven. All theſe ſects, however, occaſion no ſchiſm, but agree in their fundamental dogmas; pray, give alms, make the pilgrimage to Mecca, and obſerve the faſt of Ramadan.

XII. It remains to ſpeak of certain religions, of which, though not generally received, but are or have been leſs diffuſed among mankind than the preceding, we ought not to be ignorant at leaſt of the names, if we would attain a complete idea of the various worſhips and ſuperſtitions that have reigned among the human race from its firſt exiſtence. Such are,

(8) *The Religion of the Bramins*, or the inhabitants of Tonquin, between China and India. Brama is their principal god, and adored by the followers of Confucius. They have likewiſe three other divinities, who are Raumu, Betolo, and Ramonu, and one goddeſs, who is called Satibana. Beſide which they ſacrifice to the ſeven planets as divinities. The people, but eſpecially the prieſts of this ſect, are named Bramens, Bramins, or Bramines, and thoſe names are formed from the word Brachmanes, by which the Greeks and Latins denoted the Indian philoſophers. They believed in the immortality of the ſoul, but they added to that belief the metempſychoſis, or tranſmigration of the ſoul from one body to another.

(9.) *The Religion of the People of Barantola*, in Southern Tartary, in Aſia. This kingdom is governed by two ſovereigns. The firſt, who is charged with the political government, is named Deva; the other, who lives retired, is not only adored by the inhabitants of the country as a divinity, but alſo by the other kings of Tartary, who ſend him preſents. This falſe god is called Grand Lama, that is to ſay, Great Prieſt; or Lama of Lamas, Prieſt of Prieſts. He is believed to be eternal; and the other lamas ſerve him, and report his oracles. He is ſhown in a ſecret apartment of his palace, illuminated with an infinite number of lamps; he appears covered with gold and diamonds, and is ſeated on an eminence adorned with rich tapeſtry, and ſits with his legs croſſed. He is ſo much reſpected by the Tartars, that they, who by rich preſents can obtain a part of the excrements of the grand lama, eſteem themſelves extremely happy, and carry them about their necks in a gold box, in the manner of a relick.

XIII. (10.) *The Bonzes* are the miniſters of the religion of the Japaneſe. Theſe affect great continence, and a wonderful ſobriety. They live in community, and have ſeveral univerſities, where they teach their theology and the myſteries of their ſect. Among the Bonzes, there is one named Combadaxi, whom the Japaneſe highly revere, and believe him to be immortal. The young women of Japan live alſo in a ſort of convents. The name of bonzes is likewiſe given to ſome other prieſts among the idolatrous nations of India.

(11.) *The Druids* were the prieſts among the ancient Gauls, and they are thought to be the ſame with the Eubages, of whom Ammianus Marcellinus ſpeaks, and the Saronides that are mentioned by Diodorus Siculus. They taught a religion to the people, which they had probably learned from the Phoceans. They had an extraordinary veneration for the oak, becauſe that tree bore the miſtletoe. For the reſt, they applied themſelves to the contemplation of the works of nature, and regulated the

the religious ceremonies, being at once the theologians and philoſophers of the ancient Gauls; of whom the *Bards* were the poets, ſcholars, and muſicians.

XIV. (12.) *The Religion of the Peruvians, or the Yncas.* The firſt king of Peru was, they ſay, Ynca Manco Capac, and all his ſucceſſors have been called, from his name, Yncas. The Peruvians make their firſt kings to be deſcended from the ſun, which they adore as a god. Their other divinities, as the moon, the ſiſter and wife of the ſun, which they named Quilla; the ſtar Venus, that they call Chaſca; the thunder and lightning, to which they give the common name of Yllapa; the rainbow, that they named Cuychu; were divinities inferior to the ſun. To all theſe, however, magnificent temples were erected. They ſacrificed all ſort of animals to the ſun, eſpecially ſheep, but never men, as the Spaniards have falſely reported of them. They conſecrated virgins indeed to the ſun, but that was in the manner of devotees, or nuns. Theſe divinities, but eſpecially the ſun, had their ſolemn feaſts. The Peruvians, before the Spaniards entered their country, cultivated alſo philoſophy, and eſpecially aſtronomy. It is not wonderful that theſe people, to whom the knowledge of the true God, and of the Chriſtian religion could ſcarce be known, adored the firmament, and eſpecially the ſun, that benign planet, which appears to animate, cheriſh and ſupport all nature. They knew of nothing greater, nothing more worthy of adoration. This worſhip appears, moreover, leſs abſurd than that which the pagans offered to imaginary divinities, or to men whom they had themſelves deified.

XV. Such is nearly the general plan of all the religions that have amuſed the minds of men from the creation of the world to the preſent day. The human mind is conſtantly limited, and its limits are very contracted when it would extend itſelf toward the Supreme Being. We cannot be ſurpriſed therefore, that men of the moſt ſublime genius, and the

moſt profound philoſophy, when they have framed new religions, and have aſſumed the important title of leaders of ſects, have laid down falſe ſyſtems, and have frequently united groſs errors and ſuperſtitions with clear, philoſophic truths, and dogmas ſtrictly rational. But while we lament the weakneſs of the human underſtanding, let us remember, that a religion, purely natural and philoſophic, can never ſubſiſt among any nation upon earth; for the bulk of every people cannot, and ought not, to apply themſelves to ratiocination; the ſtate has too much need of their hands, to admit them to apply their heads to abſtract ſpeculations. It is therefore abſolutely neceſſary for every founder of a religion, to preſcribe a uniform, fixed and immutable ſtandard, as well for the dogmas that the people are to believe, as for the morals they are to practiſe, and the ceremonies they are to obſerve in their worſhip of the Divinity: and this is the more neceſſary, as the principles of natural religion, if they were alone ſufficient to operate the temporal and eternal happineſs of mankind, cannot be ſo fixed, that men of a ſubtle and philoſophic ſpirit may not, ſooner or later, ſet them in new lights, invent new ſects, and throw the whole ſtate into confuſion. Let us remember, laſtly, that the common people conſtantly require ſomething marvellous in their religion, and that the marvellous is more difficult to invent than is commonly imagined.

CHAP.

CHAP. IX.

The HISTORY of the CHRISTIAN Church, of Hereſies, of the Popes and Reformers.

FROM amidſt the thickeſt darkneſs a light ſhone forth: Jeſus Chriſt, the Saviour of the world, was born at Bethlehem in Judea, on the 25th of December, about the year of the world 4000; in the 23d year of the reign of Auguſtus, and in the 37th of that of Herod. If Chriſt had been nothing more than man, it muſt be confeſſed that he would have been the greateſt of men, the moſt virtuous of the human race, the wiſeſt of philoſophers, and the moſt truly learned of all teachers. His doctrine would not have been leſs divine. He diſcovered to mankind the true and the only principle of all virtue, by ſaying to them, LOVE. But as he is acknowledged by all Chriſtians to be the real Son of God, who came upon the earth to ſave mankind, and offered himſelf as a ſacrifice for the expiation of their ſins, it is not in the power of language fully to expreſs that acknowledgment, that gratitude, veneration, and profound devotion which we owe unto him. His doctrine, his wiſdom, his acts, and his miracles, ſoon diſtinguiſhed him from all thoſe, who, about the time of his birth, ſet up for teachers, and aſſumed the title of King of the Jews, or Meſſiah; as Theudas, who is mentioned in the Acts of the Apoſtles, and many others. When he was twelve years old, Jeſus was brought by his parents (Mary and Joſeph) to the temple of Jeruſalem, at the time of the celebration of the feaſt of Eaſter: there he ſeated himſelf amidſt the doctors, who were aſtoniſhed at his wiſdom. From that time he is loſt to our ſight; he returns to Nazareth, and ex-

ercifes the profeſſion of a carpenter, with his ſuppoſed father, Joſeph; earning his bread by the ſweat of his brow. When Jeſus Chriſt had attained the age of twenty-ſix years, John appeared in Judea, declared himſelf the forerunner of the true Meſſiah, and baptized Jeſus in Jordan, when he was thirty years of age, and was returned from Nazareth in Galilee. The following year Jeſus went up to Jeruſalem, and there celebrated his firſt feaſt of Eaſter: but hearing that John was impriſoned by Herod the Tetrarch, he left Judea, and returned to Galilee. At the age of 32 years, he went again up to Jeruſalem, and there celebrated his ſecond feaſt of Eaſter: he then ſelected his twelve apoſtles, and afterward retired toward Capernaum: ſome of his diſciples left him, but the apoſtles remained faithful. The year following, when our Saviour had attained his thirty-third year, he returned to Jeruſalem to celebrate his third Eaſter: he then inſtituted the Holy Supper; was taken into cuſtody by the Jews, was crucified, buried, deſcended into Hell, roſe again, appeared to his diſciples, aſcended into Heaven, and ſeated himſelf on the right-hand of God the Father.

II. They, who would make a regular courſe in the hiſtory of the church, ſhould begin, therefore, by ſtudying the life of Jeſus Chriſt, as it is contained in the four evangeliſts, Matthew, Mark, Luke, and John, and in the Acts of the Apoſtles, and no where elſe. The cotemporary hiſtorians make no mention of him: all the traditions that are related are mere fables, without the leaſt authority or appearance of truth; and we muſt regard theſe as every man of ſenſe regards the portrait of our Saviour that is ſaid to have been painted by St. Luke, who was a phyſician; or thoſe relicks of Chriſt, and of the real croſs, of which there are many cart-loads in the world; as it would be very eaſy to make apparent, did the bounds of this work admit. For the reſt, each word that our Saviour pronounced, each act, each miracle that he

he performed, is a monument of his divine vocation, and which every Chriſtian ought to know and revere.

III. After the death of Chriſt, his apoſtles continued to preach his doctrine, and extended it, by degrees, over all the then known world. Theſe twelve apoſtles were called: 1. Peter, firſt named Simon; 2. James, the ſon of Zebedee; 3. John the brother of James; 4 Andrew; 5. Philip; 6. Bartholomew; 7. Matthew; 8. Thomas; 9 James, the ſon of Alpheus; 10. Jude, or Thades, the brother of James; 11. Simon of Canana; and 12. Matthias, elected by the other apoſtles in the place of Judas Iſcariot, who, after he had betrayed our Saviour, hanged himſelf in deſpair. Theſe apoſtles performed great actions and miracles, which are related by St. Luke in the book called *The Acts*. The apoſtles choſe ſeven deacons, who were to diſpenſe the alms, and theſe were, 1. Stephen, a man full of the faith, who was ſtoned to death; 2. Philip; 3. Procor; 4. Nicanor; 5. Timon; 6. Parmenas; and 7. Nicholas, a proſelyte of Antioch. There were, beſide theſe, ſeventy-two diſciples of Chriſt, all of whoſe names are not known to us. By the preaching of the apoſtles they continually increaſed, and in proceſs of time the number of proſelytes to Chriſtianity, in all countries, was without bounds. Saul, a native of Tarſus in Cilicia, and in that quality a Roman citizen, was a man of diſtinguiſhed rank, and of great learning. He at firſt perſecuted the Chriſtians, but was ſoon converted, embraced Chriſtianity, was baptized, and took the name of Paul; he efficaciouſly aſſiſted the apoſtles in their labours, and became himſelf the apoſtle of the Gentiles. His travels and ſucceſs are well known. He, and all the other apoſtles, ſuffered martyrdom in the firſt age, except St. John, who died a natural death. Such was the firſt ſtate of the Chriſtian church after its foundation by Jeſus Chriſt. We are likewiſe to examine, in this firſt age, called Apoſtolic, how, when,

where, and by whom, the books of the New Teſtament, that is, the Four Evangeliſts, the Acts of the Apoſtles, the Epiſtles or Letters of St Paul and the other apoſtles, and the Apocalypſe, were written; and by what methods the certainty of their dates, and their authenticity, are eſtabliſhed.

IV. The firſt ages of Chriſtianity were imbrued with blood. We find every where accounts of the troubles, perſecutions and puniſhments which they ſuffered who embraced the Chriſtian doctrine. It ſeems as if the ſovereigns and rulers of the earth had combined to oppreſs this religion, and to exterminate its firſt profeſſors: but Providence was pleaſed to confound the malice and cruelty of man, and even to make the church of Chriſt flouriſh by the blood of the martyrs; to become conſtantly more victorious, and at laſt triumphant, in the fourth century, under the emperor Conſtantine the Great. We learn therefore, in the eccleſiaſtical hiſtory of the firſt three ages, that of the *great perſecutions*, which the emperors and pagan princes made the Chriſtians undergo; and that of the *martyrs*, who ſealed the evangelic faith with their blood; and whoſe names the church has collected in its martyrology.

V. That we may not confound all thoſe objects which the ſtudy of the general hiſtory of the Chriſtian church, from its origin to the preſent time, preſents to us, but preſerve perſpicuity in our ideas of theſe matters, it ſeems convenient to make a ſhort analyſis of them, by ranging them in the following order: we ſhould therefore make,

VI. (1.) The neceſſary obſervations on the firſt eſtabliſhment of biſhops, and on certain cuſtoms of the primitive church. The word biſhop comes from the Greek Επισκόπος, and ſignifies an overſeer or inſpector: by which is meant a prieſt, eccleſiaſtic or ſacred prelate, who has the ſpiritual conduct of a dioceſe, province or country. He receives his charge by ordination. We find that there were in the primitive church, immediately

after

after the death of Chriſt, ſuch ſort of ſuperviſors or biſhops for each particular church, whom St. John in his Apocalypſe names, in a figurative ſtyle, Angels, as the Angel of Smyrna, the Angel of Laodicea, &c. But theſe biſhops had little reſemblance to thoſe of our time: they certainly bore neither mitre nor croſs; they did not enjoy the revenues of a prince, nor roll in luxurious pleaſures: they lived in the greateſt ſimplicity, inſtructed, preached, and preſerved order among their flocks, without pomp, and without ambition. This part of eccleſiaſtical hiſtory ſhews alſo, what were the deacons, deaconneſſes, and other religious; the preſbytery of biſhops, or the college compoſed of prieſts and deacons; what was the ſtate of the ancient churches and their conſtruction; what is meant by the *agapæ*, or feaſts of charity, that were made in the aſſemblies of the faithful, during the time of the apoſtles; the *eulogies*, which were ſmall pieces of bread that were ſanctified by ſolemn prayers, to be diſtributed among the brethren in ſign of communion of faith and charity: the *diptychs*, or regiſters of perſons of greateſt conſequence, who were to be publickly prayed for: the degrees of publick penitence*: and laſtly, the Euchariſt, or holy ſupper, whoſe very name and inſtitution prove ſufficiently, that it was a ſolemn ſupper, which the faithful held among them in order to celebrate the memory of our Saviour; that they made it in their houſes, and amidſt their families, and not in a church; that it was held at night, and not in the morning, which would have been abſurd; that it was never called a ſacrament, which is a Latin word, that is not to be found either in the

* We here diſcover, in theſe early days, traces of human invention; for we find not one word of all theſe matters in the holy ſcripture. So difficult is it for man to imitate the admirable ſimplicity of his Divine Maſter, and to leave his doctrine unaltered, though he has denounced the moſt terrible imprecations againſt thoſe who ſhall add or diminiſh one word of his goſpel.

Old or New Teſtament, but is of modern invention; that it was a repaſt in which they did not pretend to include any thing myſterious, myſtic or miraculous, any more than the Jews did in their paſchal lamb, in the place of which our Saviour inſtituted the holy ſupper, by making uſe of almoſt the very phraſes, in bleſſing the bread and wine, that the father of a Jewiſh family made uſe of in bleſſing the lamb and the wine of Eaſter: in ſhort, that it was a reſpectable inſtitution, but has been ſtrangely disfigured.

VII. (2.) *The Hiſtory of the Popes.* Though it may appear extraordinary enough, when we form an idea of the preſent popes as heads of the Chriſtian church and ſecular princes, to find an uninterrupted ſucceſſion of theſe ſovereign pontiffs, from the apoſtle St. Peter to Clement XIII. a Venetian; it is, however, convenient and uſeful to follow this ſeries of the catholic hiſtorians, as it produces great order in the hiſtory of the church, and leaves no conſiderable vacuities to be ſupplied. By diſtinguiſhing, therefore, the eighteen ages of the church, and the reigns of the popes in each century, and by learning the moſt conſiderable events, with regard to the church, that occurred under each pontificate, we are enabled to acquire a knowledge ſufficiently complete of eccleſiaſtical hiſtory. We can here give their names only, in their proper order.

VIII.

First Age.

1. St. Peter the apoſtle. 2. St. Linus. 3. St. Cletus, a Roman. 4. St. Clement, a Roman.

Second Age.

5. St. Anaclet, an Athenian. 6. St. Evariſtus. 7. St. Alexander, a Roman. 9. St. Teleſphore, a Grecian. 10. St. Higin, an Athenian. 11. St. Pius of Aquila. 12. St. Anicetus, a Syrian. 13. St. Soter of Fondi. 14. St. Elutherus, a Grecian. 15. St. Victor an African.

Third

Third Age.

16. St. Zephrinus, 17. St. Calliſtus, 18. St. Urban, 19. St. Pontianus, all Romans. 20. St. Anterus, a Grecian. 21. St. Fabian, 22. St. Cornelius, 23. St. Lucius I. 24. St. Stephen, Romans. 25. St. Sixtus I. 26. St. Denis, both Grecians. 27. St. Felix I. a Roman. 28. St. Eutichian, a Tuſcan. 29. St. Cajus, a Dalmatian. 30. St. Marcellinus, a Roman.

Fourth Age.

31. St. Marcellus, a Roman. 32. St. Euſebius, a Grecian. 33. St. Melchiades, an African. 34. St. Silveſter, 35. St. Mark, 36 St. Julius, 37. St. Liberius, all Romans. 38. St. Damaſcus, a Spaniard. 39. St. Siricus, 40. St. Anaſtaſius I. Romans.

Fifth Age.

41. St. Innocent I. of Albany. 42. St. Zozimus, a Grecian. 43. St. Boniface I. 44. St. Celeſtin I. Romans. 45. St. Sixtus II. 46. St. Leo I. a Tuſcan, ſurnamed the Great. 47. St. Hilary of Sardinia. 48. St. Simplicius of Trivoly. 49. St. Felix II. a Roman. 50. St. Gelaſus, an African. 51. St. Anaſtatius, a Roman. 52. St. Simmachus of Sardinia.

Sixth Age.

53. St. Hormiſdas, of the Campania of Rome. 54. St. John I. of Tuſcany. 55. St. Felix III. of Benevento. 56. St. Boniface II. 57. St. John II. 58. St. Agapitus, all Romans. 59. St. Silverus of Campania. 60. St. Vigil. 61. St. Pelagus I. 62. St. John III. 63. St. Benedict, 64. St. Pelagus II. 65. St. Gregory I. all Romans.

Seventh Age.

66. St. Sabinian of Tuſcany. 67. St. Boniface III. a Roman. 68. Boniface IV. of Valeria. 69. Deusdeditus, a Roman. 70. Boniface V. a Neapolitan. 71. Honorius I. of Campania. 72. Severinus, a Roman. 73. John IV. of Dalmatia. 74. Theodore of Jeruſalem. 75. St. Martin I. of Todi. 76. Eugenius I. 77. Vitalian of Segni. 78. Adeodatus,

datus, 79. Domnus, Romans. 80. St. Agathon, 81. St. Leo II. both of Sicilia. 82. St. Benedict II. a Roman. 83. St. John V. a Syrian. 84. St. Conon of Tarsus. 85. St Sergius, a Syrian.

Eighth Age.

86. John VI. 87. John VII. both Grecians. 88. Sisinnius, 89. Constantine, both Syrians. 90. Gregory II. a Roman. 91. Gregory III. a Syrian. 92. St. Zachary, a Grecian. 93. St. Stephen II. 94. St. Stephen III. 95. Paul I. a Roman. 96. Stephen IV. a Sicilian. 97. Adrian I. 98. Leo III. Romans.

Ninth Age.

99. Stephen V. 100. Pascal I. 101. Eugenius II. 102. Valentianus. 103. Gregory IV. 104. Sergius II. 105. Leo IV.* 106. Benedict III. 107. Nicholas I. called the Great, all Romans. 108. Adrian II. 109. John VIII. a Roman. 110 Martin II. a Tuscan. 111. Adrian III. 112. Stephen VI. 113. Formosus. 114. Boniface VI. 115. Stephen VII.

Tenth Age.

116. John IX. of Tivoli. 117. Benedict IV. a Roman. 118. Leo V. of Ardea. 119. Christopher, a Roman. 120. Sergius III. of Tusculum. 121. Anastasius III. a Roman. 122. Lando Sabinus. 123. John X. 124 Leo VI. a Roman. 125. Stephen VIII. 126. John XI. of Tusculum. 127. Leo VII. a Roman. 128. Stephen IX. a German. 129. Martin III. a Roman. 130. Agapitus II. a Roman. 131. John XII. of Tuscany. 132. Benedict V. 133. John XIII. 134. Domnus II. 135. Benedict VI. all Romans. 136. Benedict VII. 137. John XIV. of Pavia. 138 John XV. a Roman. 139. Gregory V. a German. 140. Silvester II. a monk of Auvergne.

Eleventh Age.

141. John XVI. 142. John XVII. 143. Sergius III. Romans. 144. Benedict VIII. 145. John XVIII.

* Between Leo IV. and Benedict III. some place pope Joan, under the title of John VII.

XVIII. 146. Benedict IX. Tuſcans. 147. Gregory VI. 148. Clement II. 149. Damaſus II. 150. Leo IX. 151. Victor II. Germans. 152. Stephen X. of Lorrain. 153. Nicholas II. a Savoyard. 154. Alexander II. of Lucca. 155. St. Gregory of Soana. 156. Victor III. of Benevento. 157. Urban II. a Frenchman. 158. Paſcal II. a Tuſcan.

Twelfth Age.

159. Gelaſus of Gaita. 160. Caliſtus II. of Bourgogne. 161. Honorius II. of Boulogne. 162. Innocent II. a Roman. 163. Celeſtin II. a Tuſcan. 164. Lucius II. of Boulogne. 165. Eugenius III. of Piſa. 166 Anaſtaſius IV. 167. Adrian IV. an Engliſhman. 168. Alexander III. of Sienna. 169. Lucius III. of Lucca. 170. Urban III. of Milan. 171. Gregory VIII. of Benevento. 172. Clement III. a Roman. 173. Celeſtin III. a Roman. 174. Innocent III. of Anagnia.

Thirteenth Age.

175. Honorius III. a Roman. 176. Gregory IX. of Anagnia. 177. Celeſtin IV. of Milan. 178. Innocent IV. of Genoa. 179. Alexander IV. of Anagnia. 180. Urban IV. of Troja. 181. Clement IV. of St. Giles's. 182. Gregory X. of Plaiſance. 183. Innocent. V. of Lyons. 184. Adrian V. count of Lavagne. 185. John XIX. of Freſcati. 186 Nicholas III. of Rome. 187. Martin IV. of Brey. 188. Honorius IV. of Rome. 189. Nicholas IV. of Aſcoli. 190. Celeſtin V. of Iſernia. 191. Boniface VIII. of Anagnia.

Fourteenth Age.

192. Benedict X. of Treviſa. 193. Clement V. of Bazas. 194. John XX. commonly called John XXII. of Cahors. 195. Benedict XI. of Foix. 196. Clement VI. of Limoſin. 197 Innocent VI. of Limoſin, 198. Urban VI. of Manda. 199. Gregory XI. of Limoſin. 200. Urban VI. a Neapolitan. 201. Boniface IX.

Fifteenth Age.

202. Innocent VII. of Sulmona. 203 Gregory XII. a Venetian. 204. Alexander V. of Candia. 205. John

205. John XXI. commonly called the XXIII. a Neapolitan. 206. Martin V. a Roman. 207. Eugenius IV. a Venetian. 208. Nicholas V. of Lucca. 209. Caliſtus III. a Spaniard. 210. Pius II. of Sienna. 211. Paul II. a Venetian. 212. Sixtus IV. of Savona. 213. Innocent VIII. of Genoa. 214. Alexander VI. a Spaniard.

Sixteenth Age.

215. Pius III. of Sienna. 216. Julius II. of Savona. 217 Leo X. a Florentine 218. Adrian VI. of Utrecht. 219. Clement VII. a Florentine. 220. Paul III. a Roman. 221. Julius III. a Tuſcan. 222. Marcellus II. 223. Paul IV. a Neapolitan. 224. Pius IV. of Milan. 225. Pius V. of Alexandria. 226. Gregory XIII. of Boulogne. 227. Sixtus V. of Ancona. 228. Urban VII. 229. Gregory XIV. of Milan. 230. Innocent IX. of Boulogna. 231. Clement VIII. of Florence.

Seventeenth Age.

232. Leo XI. of Medicis, a Florentin. 233. Paul V. a Borgeſian. 234. Gregory XV. 235. Urban VIII. a Florentine. 236. Innocent X. a Roman. 237. Alexander VII. of Genoa. 238. Clement IX. of Piſtonia. 239 Clement X. a Roman. 240. Innocent XI. of Milan. 241. Alexander VIII. of Rome. 242. Innocent XII. a Roman.

Eighteenth Age.

243. Clement XI. of the dutchy of Urbano. 244. Innocent XIII. a Roman. 245 Benedict XII. or XIII. by the reaſon of the antipope Benedict. 246. Clement XII. a Florentine. 247. Benedict XIV. and 248. Clement XIII. a Venetian.

IX. How happy, how glorious would it have been for Chriſtianity if all theſe heads of the viſible church, all theſe vicars of Chriſt, had been animated with the ſpirit of their Divine maſter; if they had been ſagacious, learned, wiſe and virtuous; if they had all reſembled Benedict XIV. and Clement XIII. But ſuch was not the will of Providence, for the tiara has been frequently born by the

the moſt criminal heads. It is not for us, however, to ſcrutinize the counſels of the Supreme Being, nor to be diſſatisfied with thoſe inſtruments of which he has thought proper to make uſe of, in executing his eternal decrees.

X. (3.) *The Hiſtory of the Schiſms* that have aroſe in the Chriſtian church, and eſpecially that grand diviſion by which it was divided into the Greek and Latin churches. This ſchiſm began about the year of Chriſt 854. under the emperor Michael of Conſtantinople. Its origin and progreſs are to be found in all the hiſtorians; but to form a juſt judgment it is neceſſary to read the authors of both parties. The empire of the Eaſt has followed from that time the dogmas and rites of the Greek church, and the empire of the Weſt the dogmas and rites of the Latin. The empire of the Eaſt being now in the hands of the Mahometans, it is only the Greeks in Europe, in Aſia Minor, and the iſlands; the Syrians, the Georgians, and the Ruſſians, who form the Greek church, under the patriarchs of Conſtantinople, Alexandria, Antioch, Jeruſalem and Ruſſia. The patriarch of Conſtantinople bears the title of *Panagiotita ſou*, or his *all holineſs*. There are in this church archimandrins or abbies, archbiſhops, biſhops, ſuffragans, bapas or curates, and the religious named caloyers, who wear a black habit, nearly the ſame as that of the Benedictines. Eccleſiaſtic hiſtory informs us what are the particular circumſtances that have attended the ancient church; the ſucceſſion of its patriarchs; the councils it has held; and what are its dogmas, its rites and ceremonies.

XI. *The Hiſtory of the Councils*, during the eighteen centuries of the univerſal Chriſtian church. Theſe councils have been either œcumenical, in which all Chriſtianity is intereſted; or national, or provincial or dioceſian; and the conciliabules, held by ſchiſmatic eccleſiaſtics. They call the firſt council that aſſembly of the apoſtles held in Jeruſalem, where Joſeph, Barſabas and Matthias, were propoſed to

fill the place of Judas the traitor, when the lot fell on Matthias. There have been ſince that time many of theſe ſorts of aſſemblies of biſhops and principal eccleſiaſtics, which may be compared to provincial councils, but have never borne that title. The firſt general council was held at Nice, a city of Bithynia, in Aſia Minor, in the year 325. The œcumenical councils which have ſucceeded that, are

2. That of Conſtantinople, held in the year 381.
3. That of Epheſus, in the year 431.
4. That of Calcedonia, 451.
5. The ſecond of Conſtantinople, in 553.
6. The third of the ſame city, 680.
7. The ſecond of Nice, in the year 787.
8. The fourth of Conſtantinople, in 869.
9. That of the Lateran, held in 1123.
10. The ſecond of the Lateran, in the year 1139.
11. The third of the ſame place, in 1179.
12. The fourth of the ſame place, in 1215.
13. That of Lyons, held in 1245.
14. The ſecond of Lyons, in 1274.
15. That of Vienna, in 1311.
16. That of Conſtance, in 1414.
17. That of Baſil, in 1431.
18. That of Florence, in 1439.
19. The fifth of the Lateran, in 1512, and laſtly,
20. That of Trent, held in the year 1545.

The deciſions of theſe councils are named decrees or canons, and are regarded as infallible, becauſe they are ſuppoſed to have been immediately dictated by the Holy Spirit. The Holy Spirit, however, has not been accuſtomed to revoke and contradict its decrees, as theſe councils have publickly done. When the council of Trent was ſitting, there were in the world certain wicked wits, who ſaid that the Holy Spirit arrived at Trent every day in the cloak-bag of the poſtillion who came from Verſailles. By reading

reading with attention the hiſtory, the debates, and decrees of all theſe councils, we may ſee the origin and date of each article of faith, and each dogma, contained in the theory or dogmatic, and in the catechiſms of modern Chriſtians; as they have deduced them from the principles of the goſpel.

XII. *The Hiſtory of the Hereſies.* Any doctrine that is contrary to the deciſions of the catholic church is called a hereſy: and hereſiarch, therefore, is one who invents and maintains ſuch doctrine, and from whom it takes its name; and a heretic is he who embraces and follows that doctrine. According to this definition we cannot ſay that there have been any heretics, properly ſo called, ſince the time of the apoſtles, becauſe the general ſyſtem of the catholic religion, as it is at this day, has been formed by the ſucceſſive deciſions of the councils only: for otherwiſe, a man who had advanced, in the ſecond or third century, a point of Doctrine that was not eſtabliſhed by any council till the tenth century, would have been a heretic. This is ſo clear, that it is not likely any one will be hardy enough to deny it. But if we agree to call thoſe heretics who have advanced and maintained doctrines contrary to thoſe received and taught by the Chriſtian church at that very time, there have been certainly heretics without number in all ages of the church, from Simon the Magician and Doſithea, who lived in the time of the apoſtles, down to count Sintzendorff, leader of the Herrenhutters. Eccleſiaſtic hiſtory informs us, from age to age, what were their names, their doctrines, the progreſs that they made, and the obſtacles they encountered. It makes particular mention of one named Manes, who lived in the third century, about the year 277, and who was the founder of a ſect called Manicheans: of one Arius, who appeared in the fourth century, and became the chief of the formidable ſect of Arians: of one Pelagius, who eſtabliſhed, at the beginning of the fifth century, the celebrated

ſect

ſect of Pelagians: of one Neſtorius, who, about the year 430, founded the ſect of Neſtorians: of one Lelius Socinus, who formed, toward the middle of the ſixteenth century, the ſect of Socinians; and of many other hereſiarchs, who have made themſelves very famous in the world.

XIII. But it appears to be unjuſt to give the odious appellation of hereſiarch, or heretic, to Martin Luther, or John Calvin; who far from attempting to introduce any new dogmas into the church, have not, in any manner, attacked the fundamental principles of the Chriſtian religion; but have applied themſelves ſolely to the re-eſtabliſhment of the pure and ſimple doctrine of Jeſus Chriſt, and to the purging of the Catholic religion from divers points of faith and practice, which time, the troubles of the church, its leaders and councils, had introduced, and which had rendered the doctrine of our Saviour quite different from that ſimplicity and humility by which it was originally characterized. Their only intention was to reform abuſes, and not to introduce new ſyſtems. Perhaps they wanted either diſcernment or courage, or proper ſupport, to retrench more of thoſe dazzling ſuperſtitions. Be that as it may, eccleſiaſtic hiſtory inſtructs us in,

(6.) *The Hiſtory of the Reformation*, in its full extent, as well as the moſt remarkable events that have occurred in the two religions (the Calviniſt and Lutheran) from the time that ſome of the principal nations of Europe have embraced them.

XIV. This hiſtory likewiſe informs us,

(7.) *Of the different Sects which at this Day divide the three principal Chriſtian Communities*, who, though they follow in general the fundamental dogmas of their communion, and the rites of their church, yet differ from it in ſome eſſential articles. Such are the Moliniſts and Janſeniſts among the Catholics; the Moravian brethren, or Herrenhutters, among the Lutherans; and the Armenians, Gomariſts, Coccigans, &c. among the Calviniſts. We here

ſee

ſee alſo the origin and hiſtory of the Mennoniſts and the Quakers, and, in ſhort, of all the ſects which now ſubſiſt in the Chriſtian world.

XV. (8.) *The Hiſtory of the Martyrs.* Mankind have been, in all ages, ſo ſenſeleſs and inhuman as to perſecute their brethern for ſeeking a different way by which they might arrive at eternal felicity, and have even carried their barbarity ſo far as to cauſe them, for that reaſon only, to expire in tortures: an abſurdity as great, a practice as enormouſly inhuman and wicked, as it would be to put them to the torture for going to Paris or Rome by a road different from that which is taken by the poſt. The firſt Chriſtians, in particular, endured inexpreſſible, inconceivable perſecutions and torments. They whoſe blood has been ſpilt in the cauſe of religion are called Martyrs, and their names, as well as the hiſtory of their lives and deaths, are recorded in thoſe immortal books called Martyrologies. There are ſome of theſe that contain merely a liſt of their names, and of the place and day of martyrdom of each ſaint. Baronius gives to pope Clement I. the glory of having introduced the cuſtom of collecting the acts of the martyrs. The martyrology of Euſebius of Cæſarea, which is attributed to St. Jerom, is the moſt ancient that is known to us. That of Beda was wrote in 730. The ninth century was very fruitful of works of this ſort. There is alſo the ſmall martyrology that was ſent by the pope to Aquila; thoſe of Florus, Wandelbent, Raban, Notker, Adon, Uſuard, Nevelon, Ditmar, &c. The martyrologies were preceded by the calendars.

XVI. (9.) *The Hiſtory of the Religious Orders.* By which is meant ſuch ſocieties of religious people as monks and nuns, who live under the direction of a chief, obſerve the ſame regulations, and wear the ſame habit. Theſe religious orders may be reduced to five claſſes, monks, canons, knights, mendicants, and regular clerks. Many of the fa-

thers

thers of the church regard St. John the Baptiſt as the founder of a monaſtic life, and St. Jerom calls him, on that account, *monachorum princeps*. But nothing is more ridiculous than ſuch an opinion. What reſemblance is there between St. John and a monk? Could St. John ever think of prohibiting that which God and religion, poſitive and natural, permit; that is, the allowing of church-men to marry, and provide inhabitants for the world, and ſubjects for the ſtate? Be this however as it may, we find in the hiſtory of the church (eſpecially in thoſe that are wrote by catholic authors) a ſeries of all the religious orders that have been founded in Chriſtianity during the eighteen centuries that it has ſubſiſted, with the regulations that each of theſe orders have adopted and followed. Father Helyot, a penitent of the third order of St. Francis, has formed a hiſtory of the monaſtic, religious and military orders, and of all the ſocieties of each ſex: and there is, at the beginning of his firſt volume, a catalogue of ſuch books as treat of theſe orders.

XVII. (10.) *The Series of the principal Authors of Sacred Hiſtory.* At the head of this laſt diviſion are naturally placed,

1. The ſacred authors of the New Teſtament. Our Saviour has left us no part of his divine doctrine in writing. The whole of it was collected and digeſted by the four evangeliſts. St. Luke wrote the Acts of the Apoſtles, and St. John the Apocalypſe. The reſt of the New Teſtament conſiſts of epiſtles or letters, which St. Paul, St. James, and St. Jude wrote, after the death of Chriſt, to ſome churches of the faithful, or to ſome of their relations.
2. The fathers of the church. By this title is properly meant thoſe eccleſiaſtical writers who have preſerved what is called the tradition

tion of the church. Their writings are held in high veneration, and have an extraordinary authority in the catholic church, and are in much eſteem among the other communions. The catalogue of theſe is to be found in moſt eccleſiaſtic hiſtories, but is too numerous to be inſerted here.

3. The other catholic authors, who have wrote ſince the beginning of the thirteenth century, down to the preſent day, on matters of importance to religion, and who are called doctors.
4. The principal Lutheran authors, from Martin Luther, Phil. Melanchton, &c. to the preſent time.
5. The principal writers among the Calviniſts, from John Calvin, Zuinglius, Oecolampadus, &c. down to our own day.
6. The Socinian authors, who are alſo called Polonian brethren, whoſe works have been collected; as thoſe of Socinus, Crellius, Walzogen, &c.
7. The Janſeniſt and Moliniſt writers, &c. among the catholics: and laſtly,
8. The writers among the various modern ſects, as Quakers, Mennoniſts, Herrenhutters, &c.

He who ſhall ſtudy eccleſiaſtical hiſtory according to the plan we have here laid down, will acquire, we apprehend, a complete knowledge of it, and at the ſame time range in his memory all its various matters, in a proper order.

CHAP. X.

ANTIQUITIES.

WE ſhould not confound in our ideas the different terms of Antiquities and Antiques. By antiquities are meant all teſtimonies or authentic accounts, that have come down to us, of ancient nations; and by antiques, thoſe precious works in painting, architecture, ſculpture, and graving, that were made from the time of Alexander the Great, to that of the emperor Phocas, and the devaſtations of the barbarians; that time has ſpared and has committed to our care, and which are the ornaments of our cabinets and galleries, and ſometimes of the gardens of princes. Antiques therefore make only a part of antiquities, and the latter form a very extenſive ſcience, including "an hiſtorical knowledge of the edifices, magiſtrates, offices, habiliments, manners, cuſtoms, ceremonies, worſhip, and other objects worthy of curioſity, of all the principal ancient nations of the earth."

II. This ſcience, therefore, is not a matter of mere curioſity, but is indiſpenſable to the theologian; who ought to be thoroughly acquainted with the antiquities of the Jews, to enable him properly to explain numberleſs paſſages in the Old and New Teſtament: to the lawyer; who, without the knowledge of the antiquities of Greece and Rome, can never well underſtand, and properly apply, the greateſt part of the Roman laws: to the phyſician and the philoſopher, that they may have a complete knowledge of the hiſtory and principles of the phyſic and philoſophy of the ancients; to the critic, that he may be able to underſtand and interpret ancient authors: to the orator and poet, who will be thereby enabled to ornament their writings with numberleſs images, alluſions, compariſons, &c. all which

which gave Maſenius occaſion to ſay: *Quicunque ad aliquam inter Romanos eloquentiæ facultatem adſpirat, hanc veterem Romanæ urbis hiſtoriam, originem, mores, inſtituta hujus gentis, diſciplinam in toga ſagoque uſitatam, tenere neceſſe eſt. Neque enim citra hanc cognitionem priſcos Romanæ eloquentiæ aſſertores, Ciceronem, Livium, Plinium, Terentium, alioſque, ſatis quiſquam vel legendo aſſequatur, vel imitetur ſcribendo. Palæſtr. Styli Rom. L. III. c.* 18.

III. Antiquities are divided into ſacred and profane, into public and private, univerſal and particular, &c. It is true that the antiquaries (eſpecially ſuch as are infected with a ſpirit of pedantiſm, and the number of theſe is great) frequently carry their inquiries too far, and employ themſelves in laborious reſearches after learned trifles: but the abuſe of a ſcience ought never to make us neglect the applying it to rational and uſeful purpoſes.

IV. Many antiquaries alſo reſtrain their learned labours to the ecclairciſſement of the antiquities of Greece and Rome: but this field is far too confined, and by no means contains the whole of this ſcience, ſeeing it properly includes the antiquities of the Jews, Egyptians, Perſians, Phenicians, Carthaginians, Hetruſcans, Germans, and, in general, all thoſe principal nations whom we have mentioned in the 5th chapter of ancient hiſtory; ſo far as any accounts of them are come down to us.

V. It will be eaſily conceived, that it is not poſſible for us to enter here into the detail of all theſe matters: it is our buſineſs, however, to inform our readers of what they ought to inquire after in the ſtudy of the antiquities of each people, as far as the monuments or memoirs that are yet remaining can furniſh any lights; and this is what remains to be done to complete this chapter.

VI. The ſcience of antiquities includes therefore,

1. The origin of a people, and of the name they bear.

2. The

2. The local ſituation of the country they inhabited.
3. The extent and bounds of their country.
4. The climate and its properties.
5. The genius and ſpirit of the people.
6. Their manners.
7. The progreſs they have made in arts and ſciences, in commerce, navigation, &c.
8. Their military capacity; their valour, diſcipline, knowledge in fortification, &c.
9. The geographic deſcription of the country; its mountains, foreſts, rivers, lakes, &c.
10. The natural hiſtory of the country; its animals, plants, minerals, and other productions.
11. The account of its principal cities, and eſpecially its capital.
12. Its bridges, gates, highways, and moſt conſiderable edifices.
13. Its public places.
14. Its aqueducts, ciſterns, fountains, &c.
15. The palaces of its kings, princes, or ſenate.
16. All its other public buildings, as arſenals, tribunals of juſtice, public halls, &c.

VII. And alſo,

17. The public libraries.
18. Public baths.
19. Harbours and keys.
20. Theatres, amphitheatres, circuſes, places for public combats, &c.
21. Subterraneous paſſages for water, as common ſewers, &c.
22. Public magazines and granaries.
23. Public ſchools.
24. The fields where the ſoldiery were exerciſed.
25. The public mills.
26. The burſes, or places where the merchants aſſembled.
27. The houſes of private perſons, as well in town as country.
28. Their carriages, cars, litters, &c. ecuries, &c.

VIII.

VIII. Embelliſhments and ornaments in architecture and ſtatuary, as

29. Triumphal arches.
30. Columns.
31. Obeliſks.
32. Coloſſes.
33. Equeſtrian and pedeſtrian ſtatues, groups, &c.
34. Baſs relieves, &c. To all which ſhould be added inquiries into the mechanics of the ancients, or the machines of which they made uſe in their immenſe works, and the advancement they had made in this art.

IX. Sacred antiquities, comprehending,

35. Their temples, chapels, ſacred groves, &c.
36. The gods of each nation, their demigods, &c.
37. The general and particular worſhip of each people.
38. Their idols, oracles, &c.
39. Their prieſts, ſacrificers, augurs, flamens, and other perſons of both ſexes employed in their ſacred offices.
40. Their ſolemn feaſts, and particularly thoſe inſtituted in honour of each divinity.
41. The habiliments and ornaments of the prieſts and eccleſiaſtics.
42. The vaſes, cenſers, altars, and utenſils that they employed in the ſacred ſervice.
43. Their ſacrifices and victims.
44. Myſteries.
45. Sacred books.
46. Lares or domeſtic gods.
47. Proceſſions. And laſtly,
48. The principal dogmas of the religion, and the precepts of morality of each people.

X. In profane antiquities, there are likewiſe to be inquired after.

49. The public ſhews that were exhibited by the ancient nations in general.
50. Their tragedies, comedies, mimes, pantomimes, &c.

51. Their games, as the olympic and capitolian games: their fairs, &c.
52. The combats of gladiators, wreſtlers, wild beaſts, &c.
53. The races of men and horſes.
54. The muſic of the ancients, and the inſtruments that were in uſe among each people.

This diviſion likewiſe includes their triumphs, and the ſeveral crowns and diadems with which they ornamented the heads of their emperors, kings, conquerors, prieſts, prieſteſſes, poets, and other illuſtrious perſonages, &c.

XI. They next paſs to the examination of political ſubjects, as

55. The form of government.
56. The diviſion of a people into tribes.
57. The chiefs of each people, and their authority.
58. The heads of their tribes.
59. Their magiſtrates.
60. Their manner of rendering juſtice, and the method of proceſs in their laws.
61. Their criminal juſtice.
62. The corporeal puniſhments, and other political pains, penalties, and ignominies which they inflicted.
63. The various claſſes of the inhabitants; as, among the Romans, the patricians, knights, plebeians, ſenators, the people in a body, the nobles, ignobles, the *ingenui*, the freed-men and the *libertini*.
64. Their ſlaves; the nature of ſlavery, ſervitude, and of the peculium or property of ſlaves.
65. Their ambaſſadors and their privileges.
66. Their military officers of all ranks; the nature of their troops, their duty, and of the art of war among them.
67. The civil laws of each people.
68. Their criminal laws.
69. The public conſtitution of each nation.

70. The

70. The aſſemblies of the people, and their deliberations on the affairs of ſtate.
71. The nature of the finances of the ancient nations, and of their contributions.
72. The induſtry of the people, their manufactures and commerce.
73. Their mines, and the manner of working them.
74. Their agriculture and rural economy.
75. Their weights and meaſures.
76. Their current coins, and their value.
77. Their medals, and their uſe.
78. The ſolemn forms which they obſerved, as well in their public acts, as in their contracts, wills, and other private affairs.

XII. In the laſt place, they examine into certain uſages and cuſtoms obſerved by ancient nations, in private life, as

79. Their marriages.
80. Their burials, ſepulchres, funeral urns, &c.
81. The ordinary dreſs of the inhabitants of both ſexes; their manner of cloathing the head, body, and feet; and the ornaments of their dreſs, &c.
82 Their different kinds of foods, and methods of preparing them.
83 Their manner of ſitting at table.
84 Their ordinary drink, and ſtrong liquors.
85. Their beds, dormitories, furniture and utenſils.
86. Their cheſts and cabinets.
87. The proper names of the ancients, and eſpecially thoſe of the Romans, who had ſeveral, as Marcus Tullius Cicero: and an infinity of other like matters, as,
88. The education they gave their children, &c.

XIII. If to all theſe general ſubjects we add the particular ſtudy of antiques, of the ſtatues, baſſ-relieves, and the precious relicks of atchitecture, painting, camayeus, medals, &c. it is eaſy to conceive that antiquities form a ſcience very extenſive

and very complicate, and which is alone ſufficient to employ the whole life of a man who is a laborious ſtudent: and though a ſtrong memory be the principal faculty that is required, yet great ſagacity and attention are neceſſary in comparing the ſeveral objects, in drawing judicious inferences, and in forming from thence an ingenious and rational ſyſtem. It is manifeſt, moreover, that the ſtudy of antiquities muſt be vaſtly extenſive, when we conſider that all the articles we have enumerated for one people, muſt be extended to all the nations of antiquity, and that we muſt know them, as if, in a manner, we had lived among them. But this is a knowledge that it would have been impoſſible for any one man whatever to have attained, if our predeceſſors had not prepared the way for us; if they had not left us ſuch ineſtimable works as thoſe of Gronovius, Grævius, Montfaucon, count Caylus, Winckelmann, the Hebraic antiquities of D.lken of Bremen, the Grecian antiquities of Brunings, the Roman antiquities of Nieupoort, and eſpecially that work which is intitled Bibliographia Antiquaria Joh. Alberti Fabricii, profeſſor at Hamburg.

XIV. Nor muſt we here forget that very valuable work, with which Mr. Robert Wood, an Engliſhman, has lately enriched this ſcience, and which is ſo well known, and ſo juſtly eſteemed by all true connoiſſeurs, under the title of the *Ruins of Palmyra*, and thoſe of *Balbeck*. It is by this work that we are fully convinced of the grandeur and magnificence, the taſte and elegance of the buildings of the ancients. We here ſee that the invention of theſe matters is not all owing to the Greeks, but that there were other nations who ſerved them as models. For though many of the edifices of Palmyra are to be attributed to the emperor Aurelian, and to Odenatus and his wife Zenobia, who reigned there about the year 264, yet there are found, at the ſame place, ruins of buildings, that appear to be of far greater antiquity, and that are not leſs beautiful. The ancient Perſepolis is ſufficient

ficient to prove this aſſertion. When we ſeriouſly reflect on all theſe matters, and eſpecially if we attempt to acquire any knowledge of this ſcience, we ſhall ſoon be convinced that it but ill becomes a petit maitre to laugh at a learned antiquary.

XV. The knowledge of theſe monuments of the ancients, the works of ſculpture, ſtatuary, graving, painting, &c. which they call *antiques*, requires a ſtrict attention, with regard to the matter itſelf on which the art has been exerciſed; as the wax, clay, wood, ivory, ſtones of every kind, marble, flint, bronze, and every ſort of metal. We ſhould begin by learning on what matter each ancient nation principally worked, and in which of the fine arts they excelled. For the matter itſelf, as the different ſorts of marble, compoſitions of metals, and the ſpecies of precious ſtones, ſerve frequently to characterize the true antique, and to diſcover the counterfeit. The connoiſſeurs pretend alſo to know, by certain diſtinct characters in the deſign and execution of a work of art, the age and nation where it was made. They find, moreover, in the invention and execution, a degree of excellence, which modern artiſts are not able to imitate. Now, though we ought to allow, in general, the great merit of the ancients in the polite arts, we ſhould not, however, ſuffer our admiration to lead us into a blind ſuperſtition. There are pieces of antiquity of every ſort, which have come down to us, that are perfectly excellent, and there are others ſo wretched, that the meaneſt among modern artiſts would not acknowledge them. The mixture of the good and bad has taken place in all ſubjects, at all times, and in all nations. The misfortune is, that moſt of our great antiquaries have been ſo little ſkilled in deſigning, as ſcarcely to know how to draw a circle with a pair of compaſſes. It is prejudice therefore, which frequently directs them to give the palm to the ancients, rather than a judgment directed by a knowledge of the art. That

character of expreſſion, which they find ſo marvellous in the works of antiquity, is often nothing more than a mere chimera. They pretend that the artiſts of our days conſtantly exaggerate their expreſſions; that a modern Bacchus has the appearance of a man diſtracted with intoxication; and that a Mercury ſeems to be animated with the ſpirit of a fury, and ſo of the reſt. But let them not decide too haſtily. Almoſt all the antique figures are totally void of all ſpirit of expreſſion; we are forced to gueſs at their characters. Every artificial expreſſion requires, moreover, to be ſomewhat exaggerated. A ſtatue or portrait is an inanimate, a dead figure, and muſt therefore have a very different effect from one, which, being endowed with life, has the muſcles conſtantly in play, and where the continual change of the features, the motion of the eyes, and the looks, more or leſs lively, eaſily and clearly expreſs the paſſions and ſentiments. Whereas in a figure, that is the produce of art, the delicate touches, that ſhould expreſs the paſſions, are loſt to the eyes of the ſpectators: they muſt therefore be ſtruck by ſtrong, bold characters, which can affect them at the firſt glance of the eye. A very moderate artiſt is ſenſible, at the ſame time, that he is not to give his figures extravagant expreſſions, nor to place them in diſtorted attitudes.

XVI. We will finiſh this chapter with one material obſervation. All the ſciences, by which we can acquire any knowledge of antiquity, as, 1. That which we have here explained; 2. that of medals and coins; 3. the diplomatic, and the explication of inſcriptions, or what is called *Epigrammatographica*, or *res lapidaria*; and 4, The knowledge of books, are compriſed under the common collective title of *Literature*. But by a caprice of the literati, they have included, under that denomination, the philoſophic ſciences and hiſtory: though for ſo doing, there can be no good reaſon whatever.

whatever. Why ſhould we perplex the ideas of thoſe who are deſirous of obtaining a knowledge of theſe matters, by confounding the ſciences? Ought we not much rather to endeavour carefully to mark their diſtinct limits? But perhaps their intention is to comprehend, under the denomination of literature, the whole of Univerſal Erudition; and if that be the caſe, we are not deſirous of diſputing with any one about words.

CHAP. XI.

Of MEDALS and COINS.

I. WE ſhall begin with coins, becauſe they are moſt ancient, and of moſt univerſal uſe; money was current a long time before they had invented the method of preſerving the memory of illuſtrious perſons, by thoſe little monuments of metal, which imitate coins, and are eaſily diſperſed among mankind, and which are called Medals. The number that has been made of theſe medals is, beſide, vaſtly inferior to that of monies; and the coins of the ancients are, moreover, become our medals. The learned comprehend theſe two objects, which form an important part of literature, under the denomination of Res Nummaria, or Numiſmatica.

II. It is certain, that in the moſt ancient times, all commerce was carried on by barter. There was always a neceſſity, however, for a ſort of common meaſure, by which they eſtimated the value of commodities. The firſt inhabitants of the earth were almoſt all ſhepherds and huſbandmen: they therefore made that common meaſure to conſiſt of a certain portion of their flocks, which was conſi-

deted *tanquam pretium eminens:* and any commodity was ſaid to be worth ſo many oxen, ſheep, &c. as is confirmed by Gellius, *Noctes Atticæ*, l. xi. c. 1. In proceſs of time, they found it more expedient to expreſs the value of moſt commodities, by bits of leather, which by their marks ſhowed the number of beaſts they were worth. This was the firſt money, and the origin of all coins. Hiſtory ſays poſitively, that Numa Pompilius cauſed money to be made of wood and leather: and from hence came the Latin word *pecunia*. Caſſiodorus ſays likewiſe in expreſs terms: *Pecunia enim a pecudis tergo nominata, Gallis auctoribus, ſine aliquo adhuc ſigno ad metalla tranſlata eſt.* He treats alſo *de aſſibus ſcorteis* in the tenth book.

III. Metals being found the moſt incorruptible of all ſubſtances, they afterwards made uſe of bits of rough copper in the room of leather, which they called *æs rude*, and reckoned by their weight: theſe were after marked according to their weight, and laſtly, with images. And we ſtill ſee, on the moſt ancient coins, the figures of animals, and eſpecially of oxen and ſwine. Numa, toward the end of his reign, began to caſt money, and it was from him that came the word Nummus. They formed pieces of money of different weights, and marked on each, as we have juſt ſaid, its weight, or its intrinſic value. It is time that perfects all inventions, and it was time that taught the ancient nations (as it may one day teach the modern Swedes) that the precious metals were more commodious in the commerce of life, and that a leſs weight might expreſs, and be equal to, a greater value; and from diſcovering this, they came to form money of ſilver and gold.

IV. But, in the daily uſe of theſe pieces, it would be impoſſible always to weigh them, and much fraud might ariſe by depending on their marks. To obviate this inconvenience, the ſovereigns of each country took on them the excluſive office of making money; and that the public might be

be certain the weight was juſtly marked, they ſtamped them on one ſide with their image, and on the other with their arms or cypher: which practice has continued to the preſent day: and it is manifeſt, that the credit and glory of a prince is concerned in having the coin, which bears his image, contain the true value, both with regard to the preſent age, and to poſterity.

V. Mankind have alſo contrived to preſerve the memory of great events, and of illuſtrious perſonages, by coins which they call *medals:* a term that is manifeſtly derived from the word metal. Theſe precious monuments of antiquity do not, therefore, ſerve merely to engage the curioſity of the ſcholar and the connoiſſeur, but are of uſe alſo in elucidating hiſtory; in fixing the chronology, and in throwing clear lights on ancient events: and as the current coins of antiquity cannot paſs among us, on account of the ſmall number that is remaining of them, and of the difference in value of gold and ſilver, theſe coins are now become the moſt precious medals.

VI. The greateſt part of antique coins and medals, eſpecially the Greek and Roman, are ſo finely ſtruck, the deſign and graving ſo perfect, the invention ſimple and ſublime, and the taſte ſo exquiſite, that independent of their utility in hiſtory, we cannot ſufficiently admire their intrinſic merit, and muſt conſtantly regard them as inconteſtable proofs of the perfection of the arts in thoſe diſtant ages. It is not therefore wonderful, that ſo many perſons of diſcernment, taſte, and learning, have employed themſelves in forming collections of the coins and medals of the ancients; and that ſo many learned men have wrote curious and inſtructive treatiſes concerning them; and laſtly, that the knowledge of theſe precious monuments is become a very extenſive branch of ſcience, under the title of Numiſmatographia; and which we ſhall now endeavour briefly to explain.

VII. Medals may be divided into different claſſes,

(1.) According to the time when they were ſtruck: and in this reſpect they are either,

1. Antiques; which are thoſe that were made from the moſt ancient times of which we have any account, down to the ſixth or ſeventh century of the Chriſtian era.

2. Thoſe of the middle age; which is from the ſeventh century, or the death of Phocas and Heraclius, in 641, when Italy became a prey to the Barbarians; where thoſe fine medals that are called *Imperials* end, and where begin thoſe of the lower empire, and of the Grecian emperors, down to the taking of Conſtantinople. The *Gothics* continue the ſeries from the Imperials. They are ſo called, becauſe they were made in the time of the Goths, during the decline of the two empires; and they reſemble the ignorance of their age. The connoiſſeurs pay but little regard to theſe: they are, however, of great importance in hiſtory, in aſcertaining the true chronology of events. Theſe come quite down to the fifteenth century.

3. The modern; which are thoſe that have been ſtruck in Europe, from the time that the Goths were exterminated, and the art of engraving began again to flouriſh. The firſt of theſe is that of John Huſs, a famous heretic, which was ſtruck in the year 1415. This art has roſe with great luſtre from its aſhes; there are now many excellent medalliſts, and we have ſeen pieces executed by the celebrated Hedlinger, a Swede, which, prejudice apart, are nothing inferior to the moſt finiſhed that Greece and Rome have left us.

VIII. (2.) According to the nature and quality of the metal: and in this reſpect they are either of

1. Gold; whoſe ſeries is the leaſt numerous, and ſcarce exceeds 1000 or 1200 in the imperials.

2. Silver; the ſeries of which may amount to 3000, in the imperials alone.

3. Braſs;

3. Braſs; which are of three different ſizes, that are called the great, the middle, and ſmall, and of which the ſeries amounts to 6 or 7000, if not more, in the imperials. It is not, however, either the metal or the magnitude that renders medals valuable, but the rarity of the head, the reverſe, or the legend. A medal may be common in gold that is very ſcarce in braſs; or very rare in ſilver, that is common in gold or braſs. A head may be common that has a very uncommon reverſe, and the contrary. There are alſo medals that are only ſcarce in ſome ſeries, and very common in others, as in gold, ſilver, the great, middle, or ſmall braſs.

IX. (3.) According to their eſſential qualities, and the uſe to which they have been applied: and in this reſpect they are,

1. Coins, that have anciently ſerved in the commerce of life, but which time has rendered medals.

2. Real medals, ſtruck in the form of coins, either in gold, ſilver or braſs, to preſerve to poſterity the image of illuſtrious perſons, or the memory of ſome important action.

3. Medallions; which are properly nothing more than medals uncommonly large; and which have been preſented by princes to thoſe whom they have honoured with their eſteem: or to ſerve as public monuments. The Romans named them Miſſilia. There is no ſeries to be formed of theſe, even if the different magnitudes and metals be united: and there are not above four or five hundred of them to be found in the richeſt cabinets.

X. (4.) According to the nation by whom they have been made: and in this caſe they are,

1. Hebraic. The common opinion is, that there are no Hebrew medals, and that the Jews learned the knowledge of them from the Romans, when they invented the art of clipping them. But, as we have ſaid in the firſt ſection, the coins of the ancients are become our medals, and eſpecially the Hebraic, which are alſo called Samaritan, becauſe their

their legend is uſually in the Samaritan language, and there is reaſon to believe that there was a mint in that city There are twenty paſſages in the Bible which prove that the Jews knew the uſe of money in the time of Solomon. In the cabinets of the curious there are to be found ſhekels of copper or ſilver, and we are aſſured that there is a gold Hebraic medal in the cabinet of the king of Denmark: but this is the only one that is known. Father Soucier has wrote a diſſertation on Hebraic or Samaritan medals, where he accurately diſtinguiſhes the true from the falſe; deſcribes all the kinds of thoſe that are true, and ſhows that they were real Hebrew coins ſtruck by the Jews, after the models of the ancient monies, and that they were current before the captivity of Babylon. All thoſe medals however, that we ſee with the head of Moſes and Juſus Chriſt, are manifeſtly falſe. It has been a pious or ſuperſtitious fraud, but ſtill more commonly a thirſt of gain that has fabricated theſe. Laſtly, it is neceſſary to obſerve, that the Jews counted by talents, ſhekels, bekas, zuzas or dracmons, and by geras. The gera was equal to ſix ſols of France, or three Engliſh pence. There were ſhekels of gold and of ſilver; the ſilver ſhekel is that which is commonly taken for a penny, and of which the Jews gave thirty to Judas as the price of his perfidy in betraying our Saviour. It has on one ſide the figure of Aaron's rod, with this inſcription, Jerouchalaim Hakkedoucha, Jeruſalem the holy; and on the other the cup in which the manna was kept, that was preſerved in the ſanctuary, with theſe words round it, Chekel Iſchrael, or the money of Iſrael. After the Romans became maſters of Paleſtine, the Jews put the image of the emperors on their coins, as appears by the words of our Saviour himſelf, in chap. 20. of the goſpel of St. Luke.

XI. There are likewiſe,

2. Egyptian medals, which are very rare.

3. Chineſe;

3. Chineſe; but of which there are ſcarce any that are antique.

4. Syriac.

5. Perſian.

6. Arabic.

7. Greek; which are the moſt beautiful of all: for the Greeks ſtruck coins in all the three metals, with an art ſo excellent, that the Romans were never able to equal them. The figures on the Greek medals have a deſign, an attitude, a ſtrength and delicacy, which expreſſes the muſcles and the veins in a manner infinitely ſuperior to thoſe of the Romans. Theſe are very ſcarce and extremely valuable.

8. The Roman; which are elegant, common, and authentic, and of which a ſeries may be formed almoſt without any interruption. We ſhall hereafter ſpeak more fully of theſe.

9. The Hetruſcan; of which it is pretended there are ſtill ſome to be found, but of this many learned men have a rational doubt.

10. The Punic or Carthaginian: theſe are not ſcarce, eſpecially in ſmall braſs. They are eaſily diſtinguiſhed by their emblem, which is a crocodile reſting againſt a palm tree; and was the arms of the republic of Carthage. There are ſome of them alſo that have a human figure on one ſide holding a ſpear in one hand, with this inſcription Kart-hago; and on the other the head of a horſe, in profile, and under, on the exergue is $\frac{X}{II}$.

11. The Parthian.

12. The Gothic: theſe are ill ſhaped pieces, and of which neither the characters nor emblems are explicable. The Goths, having made themſelves maſters of Italy, would imitate the emperors, and cauſed money to be immediately ſtruck, with a form and character of their own: but they ſucceeded very badly; and in their gold coins there is not ſometimes a fourth part that is pure. There are however ſome medals of their kings, as Alaric, Theodal, Witiges, Totilas, Attila, &c. which ſhould

ſhould be ranged after the laſt emperors of the Weſt.

13. The Spaniſh; which were made in imitation of the Punic, becauſe the Carthaginians were then maſters of Spain; and they had particular characters which no body now underſtands.

14. The modern European.

15. The Miſcellaneous: theſe do not belong to any regular ſeries or ſyſtem; but have been ſtruck by ſome particular city. Theſe are met with by chance, and there is frequently much labour required to decypher and explain them.

XII. It would be to enter an immenſe labyrinth, were we here to attempt to deſcribe all the different coins and medals, and to point out their characteriſtics. We muſt content ourſelves with explaining their general qualities. Every medal has two ſides, which are called its face and reverſe. On each ſide there is the field, which is the middle of the medal; the rim or border; and the exergue, which is that part that is beneath the ground on which the figures ſtand. On the two ſides they diſtinguiſh the type, and inſcription or legend. The type is the figures that are repreſented; and the inſcription, or legend, is the writing, and principally that which is on the rim. Though frequently in the Greek medals, and ſometimes in the Latin, the inſcription is on the field. That which is on the exergue is leſs commonly called inſcription, becauſe it frequently conſiſts of initial letters only, the meaning of which is not underſtood. Thoſe which are counterfeits of the antique are called falſe medals: thoſe which are in part effaced are named defaced medals: ſuch as are called reſtored medals have the letters *reſt.* on them; which ſhow that they were reſtored by the emperors, in order to render them perpetual: thoſe that were made of copper, and afterward covered with ſilver, are called, caſed medals: ſuch as have only a very thin coat of ſilver over the copper, but which are ſo dextrouſly done that it cannot

not be perceived, without cutting them, are ſaid to be plated: cleft medals are thoſe that are cracked on the edge by the force of the ſtamp: thoſe that are notched on the edge are called indented medals; this is a proof of their value and antiquity: incuſe medals are ſuch as have no reverſe: countermarked medals are ſuch as have a ſtamp either on the face or on the reverſe, and which ſhows that they have changed their value; the curious make much ſearch after theſe: caſt medals are ſuch as were not ſtruck, but caſt in a mold.

XIII. To give our readers an idea of the method of examining all ſorts of medals; and of making a juſt and learned deciſion concerning them, we ſhall take, as an example, the coins and medals of the Romans, which may ſerve as models in every reſpect; and of which we have remaining the moſt complete ſeries. They therefore conſider,

1. The metal. Gold medals are not liable to be injured by ruſt; and the gold of which they are made is very pure, even finer than that of the Holland ducats. There is no great number of their ſilver medals; and they are commonly very ſmall: of theſe there can be no remarkable claſs or diviſion formed: ſilver is likewiſe not ſubject to ruſt. The medals of braſs, and the coins of copper, are, on the contrary, ſo numerous, that a regular and complete ſyſtem may be formed of them. They are divided, as we have ſaid, into large, middle and ſmall. The connoiſſeurs pretend alſo that there are likewiſe ſome of Corinthian metal. There is found on the copper an antique ruſt, that reſembles a varniſh, and is called patina: it is of a variable colour between green and black, and prevents the ruſt from eating any further. This ruſt the moderns have not hitherto been able to imitate. There are alſo medallions that are called *Æris moduli maximi*, and *Æris maximi*; and which are known by not having the uſual mark of the letters S. O. There are alſo medals or coins of iron, tin, and even lead (*plumbei nummi*.)

XIV.

XIV. 2. The time when they were ſtruck. In the Roman medals they diſtinguiſh two periods. The firſt is of thoſe that were made in the time of the republic, and are named *Nummi conſulares:* and the ſecond is of thoſe that were ſtruck under the emperors, and are named *Nummi imperatorum*, and *Imperiales.*

3. The repreſentation of a medal: in which they examine, 1. on one ſide the face, image or buſt: 2. the reverſe, or iconologic repreſentation: and here we muſt obſerve, that iconology is the art of repreſenting to the ſight all ſorts of memorable events by images or ſymbols, in which a corporeal figure repreſents a moral or ideal object. The Greeks and Romans made frequent uſe of theſe in their medals. And 3. the inſcription; in which the ancients employed particular abbreviations, that are neceſſary to be known: thus S F. ſignified *ſæculi felicitas:* T. F. *temporum felicitas:* C. R. *claritas reip.* S. A. *ſpes Auguſta*, &c. Sometimes alſo the name of the city is ſeen, where the piece was made; or monograms, with the name of the maſter of the mint, and other like matters.

XV. 4. The value of the coin, as it paſſed in the community where it was made; ſuch as the *denarii*, *aſſes*, *quinarii*, *ſeſtertii*, *ſeſquitertii*, *libella*, *ſimbella*, &c. Theſe values are commonly marked on the coins by ſigns.

5. The ſingularity or ſcarcity of a medal, which forms its hypothetic value. Thus, in the Roman medals, thoſe of Otho, Pertinax, Gordianus, Africanus, are of ineſtimable worth, becauſe they are, ſo to ſay, ſingular. In like manner when there are two buſts or heads together *(capita jugata)* &c. with other important or remarkable ſingularities.

6. The preſervation of a medal; that is, whether it has been well preſerved, or effaced, diminiſhed, or injured by ruſt, or otherwiſe damaged; which diminiſhes its value. There are ſometimes medals found ſo fair and freſh, that they appear as if they were juſt come out of the mint. The French name

theſe

theſe a *Fleur de coin*, and the Italians, *Di tutta oſſervazione.*

7. The beauty of the deſign, and the perfection of the engraving, as well as the *relief*, in which the ancients, and eſpecially the Greeks, excelled. By this is meant the whole compoſition of a medal. To judge properly of theſe matters, it is neceſſary to underſtand drawing, and engraving; to be a connoiſſeur in the polite arts; and, by ſeeing a great number of ſuch as are excellent, to form a refined taſte.

8. In the conſular coins or medals, the Roman family to which they belong is alſo to be conſidered. There are medals of 178 illuſtrious families of Rome.

9. Laſtly, in order to underſtand well, and properly judge of antique coins, we ſhould be verſed in hiſtory and antiquities, and know the cuſtoms, ceremonies and manners of ancient nations.

XVI. But as the medals of the ancients have been frequently counterfeited, and as it is of great conſequence not to be deceived in this matter, numiſmatography points out to us the principal characteriſtics of theſe counterfeits, and the marks by which we may diſtinguiſh the true from the falſe. Theſe fictitious medals are therefore divided into five claſſes. 1. Such as have been deſigned and made, in modern times, in imitation of thoſe of the antique. 2. Such as have been accurately copied after ſome antique medal that really exiſts. 3 Thoſe that have been formed or caſt in the mold of an ancient medal. 4. Such as are compoſed of two antique medals, by cementing or joining them together. 5. Thoſe that are really antique, but that have been altered and ſophiſticated. But notwithſtanding all the precautions that numiſmatography gives in full detail, it is ſtill very difficult for the connoiſſeur to avoid thoſe ſnares that are continually laid for him; and even not to be frequently deceived.

VII.

XVII. With regard to the methods of which the ancients made uſe in forming or coining their moneys and medals, we know but little of the matter. The opinions of the learned concerning it differ widely. *Ottavio Ligorio*, an *Italian* antiquary, imagines that they drew the deſign on the medal itſelf, and afterward graved it in relief. To conclude; the moſt celebrated writers on medals are, *Antonius Auguſtinus*, biſhop of *Tarracon*; *Wolff*, *Lazius*, *Fulvius Urſinus*, *Hubertus Goltzius*, *Andrew Schot*, a jeſuit, *Lewis Nonnius*, a phyſician, *Æneas Vicus*, *Oiſelius*, *Seguin*, *Occo*, *Triſtan*, *Sirmond*, *Vaillant*, *Charles Patin*, *Noris*, *Spanheim*, *Hardoin*, *Morel*, *Joubert*, count *Mezzabarba*, *M. Begher*, &c. Father *Bandouri* has placed, at the head of his collection of medals, *Bibliotheca nummaria, ſive auctorum qui de numiſmatibus ſcripſerunt.*

CHAP. XII.

DIPLOMATICS.

THIS ſcience does not, nor can it, extend its reſearches to antiquity; but is confined to the middle age, and the firſt centuries of modern times. For though the ancients were accuſtomed to reduce their contracts and treaties into writing, yet they graved them on tables, or covered them over with wax, or braſs, copper, ſtone or wood, &c. And all that in the firſt ages were not traced on braſs or marble has periſhed by the length of time, and the number of deſtructive events. Notwithſtanding which, diplomatics muſt not be regarded as a trifling ſcience, or as of mere curioſity: on the contrary, it is uſeful, indiſpenſable, and of the

the greateſt importance to erudition in general, and to literature in particular.

II. As the objects which enter into diplomatics, and on which it is exerciſed, make it a diſtinct ſcience, it is therefore only neceſſary to know thoſe objects and their denominations, as they have been deſcribed by the learned of different ages. We ſhall begin by explaining the peculiar terms of the art; and we imagine that it will be afterward eaſy to explain the ſyſtem of the ſcience itſelf.

III. The word diploma ſignifies, properly, a letter or epiſtle, that is folded in the middle, and that is not open. But, in more modern times, the title has been given to all ancient epiſtles, letters, literary monuments, and public documents, and to all thoſe pieces of writing which the ancients called Syngrapha, Chirographa, Codicilli, &c. In the middle age, and in the diplomas themſelves, theſe writings are called Litteræ, Præcepta, Placita, Chartæ indicula, Sigilla, and Bullæ; as alſo Panchartæ, Pantochartæ, Tractoriæ, Deſcriptiones, &c. The originals of theſe pieces are named Examplaria, or Autographa, Chartæ authenticæ, Originalia, &c. and the copies, Apographa, Copiæ, Particulæ, and ſo forth. The collections, that have been made of them, are called Chartaria and Chartulia. The place where theſe papers and documents were kept, the ancients named Scrinia, Tabularium, or Ærarium, words that were derived from the tables of braſs, and according to the Greek idiom, Archeium or Archivum.

IV. In order to underſtand the nature of theſe ancient papers, diplomas and manuſcripts, and to diſtinguiſh the authentic from the counterfeit, it is neceſſary to know that the paper of the ancients came from Egypt, and was formed of thin leaves or membranes, taken from the branches of a tree, named Papyrus, or Biblum Ægypthiacum, and which were paſted one over the other with the ſlime of the Nile, and were preſſed and poliſhed with a pumice ſtone. This paper was very ſcarce, and it was

was of various qualities, forms and prices, which they diſtinguiſhed by the names of charta hieratica, luria, auguſta, amphitheatrica, ſaitica, tanitica, emporetica, &c. They cut this paper into ſquare leaves, which they paſted one to the other, in order to make rolls of them; from whence an intire book was called volumen, from volvendo; and the leaves, of which it conſiſted, paginæ. Sometimes, alſo, they paſted the leaves altogether, by one of their extremities, as is now practiſed in binding; by this method they formed the back of a book, and theſe the learned call codices. They rolled the volume round a ſtick, which they named umbilicus, and the two ends, that came out beyond the paper, cornua. The title, wrote on parchment, in purple characters, was joined to the laſt ſheet, and ſerved it as a cover. They made uſe of all ſorts of ſtrings or ribands, and even ſometimes of locks, to cloſe the book, and ſometimes alſo it was put into a caſe. But there is not now to be found, in any library or cabinet whatever, any one of theſe volumes. We have been aſſured, however, by a traveller, that he had ſeen ſeveral of them in the ruins of Herculaneum, but ſo damaged, the paper ſo ſtiff and brittle, by the length of time, that it was impoſſible to unrol them, and conſequently to make any uſe of them, for on the firſt touch they fell into ſhatters. We ſhall ſpeak hereafter of thoſe books they call codices.

V. We are ignorant of the preciſe time when our modern paper was invented, and when they began to make uſe of pens in writing, inſtead of the ſtalks of reeds. The ink, that the ancients uſed, was not made of vitriol and galls, like the modern, but of ſoot. Sometimes alſo, they wrote with red ink, made of vermilion, or in letters of gold, on purple or violet parchment. It is not difficult for thoſe, who apply themſelves to this ſtudy to diſtinguiſh the parchment of the ancients from that of the moderns, as well as their ink and various exterior characters: but that, which beſt diſtinguiſhes the original from the counterfeit, is the writing or character itſelf, which

which is ſo diſtinctly different from one century to another, that we may tell with certainty, within about 40 or 50 years, when any diploma was written. There are two works which furniſh the cleareſt lights on this matter, and which may ſerve as ſure guides in the judgments we may have occaſion to make on what are called ancient diplomas. The one is the celebrated treatiſe on the Diplomatic, by F. Mabillon; and the other, the firſt volume of the Chronicon Gotvicenſe. We there find ſpecimens of all the characters, the flouriſhes, and different methods of writing of every age. For theſe matters, therefore, we muſt refer our readers to thoſe authors; and ſhall here only add, that,

VI. All the diplomas are wrote in Latin, and conſequently the letters and characters have a reſemblance to each other; but there are certain ſtrokes of the pen, which diſtinguiſh not only the ages, but alſo the different nations: as the writings of the Lombards, French, Saxon, &c. The letters in the diplomas are alſo uſually longer, and not ſo ſtrong as thoſe of manuſcripts. There has been alſo introduced a kind of court hand, of a very diſproportionate length, and the letters of which are called *Exiles litteræ, criſpæ ac protractiores.* The firſt line of the diploma, the ſignature of the ſovereign, that of the chancellor, notary, &c. are uſually wrote in this character.

VII. The ſignature of a diploma conſiſts either of the ſign of the croſs, or of a monogram or cypher, compoſed of the letters of the names of thoſe who ſubſcribed it. The initial letters of the name, and ſometimes alſo the titles, were placed about this croſs. By degrees, the cuſtom changed, and they invented other marks; as for example, the ſign of Charlemagne was thus:

They ſometimes added alſo the dates and epoch of the ſignature, the feaſts of the church, the days of the calendar, and other like matters. The ſucceſſive corruption of the Latin language, the ſtyle and orthography of each age, as well as their different titles and forms; the abbreviations, accentuation, and punctuation, and the various methods of writing the dipthongs, all theſe matters united, form ſo many characters and marks, by which the authenticity of a diploma is to be known.

VIII. The ſeal, annexed to a diploma, was anciently of white wax, and artfully imprinted on the parchment itſelf. It was afterward pendent from the paper, and incloſed in a box or caſe, which they called Bulla. There are ſome alſo that are ſtamped on metal, and even on pure gold. When a diploma bears all the characters that are requiſite to the time and place where it is ſuppoſed to be written, its authenticity is not to be doubted; but, at the ſame time, we cannot examine them too ſcrupulouſly, ſeeing that the monks and prieſts, of former ages, have been very adroit in making of counterfeits; and the more, as they enjoyed the confidence of princes and ſtateſmen, and were even ſometimes in poſſeſſion of their rings or ſeals.

IX. With regard to manuſcripts that were wrote before the invention of printing, it is neceſſary, 1. to know their nature, their eſſential qualities and matter; 2. to be able to read them freely, and without error; 3. to judge of their antiquity by thoſe characters which we have juſt mentioned with regard to the diplomas; and 4. to render them of uſe in the ſciences. As there are ſcarce any of the ancient codes now remaining, (ſee ſect. IV.) wrote on the Egyptian paper, or on wood, ivory, &c. we have only to conſider thoſe that are written on parchment

ment or vellum (membraneos) and ſuch as are wrote on our paper (chartaceos). The former of theſe are in moſt eſteem. With regard to the character, theſe codes are written either in ſquare and capital letters, or in half ſquare, or round and ſmall letters. Thoſe of the firſt kind are the moſt ancient. There are no intervals between the words, no letters different from the others at the beginning of any word, no points, nor any other diſtinction. The codes, which are wrote in letters that are half ſquare, reſemble thoſe we have in Gothic characters, as well for the age, as the form of the letters. Such as are wrote in round letters are not ſo ancient as the former, and do not go higher than the ninth or tenth century. Theſe have ſpaces between the words, and ſome punctuation. They are likewiſe not ſo well wrote as the preceding, and are frequently disfigured with comments. The codes are divided, according to the country, into Lombard, Italian, Gaulic, Franco-Gaulic, Saxon, Anglo-Saxon, &c.

X. In the ancient Greek books, they frequently terminated the periods of a diſcourſe, inſtead of all other diviſion, by lines; and theſe diviſions were called, in Latin, *verſus*, from *vertendo:* for which reaſon theſe lines are ſtill more properly named *verſus* than *lineæ*. At the end of a work, they put down the number of verſes of which it conſiſted, that the copies might be more eaſily collated: and it is in this ſenſe we are to underſtand Trebonius, when he ſays, that the pandects contain 150000 *pæne verſuum*. Theſe codes were likewiſe *vel probæ vel deterioris notæ*, more or leſs perfect, not only with regard to the calligraphy or beauty of the character, but to the correction of the text alſo.

XI. It is likewiſe neceſſary to obſerve, in ancient codes, the abreviations, as they have been uſed in different centuries. Thus for example, A. C. D. ſignifies, Aulus Caius Decimus; Ap. Cn. Appius Cnaius. Aug. Imp. Auguſtus Imperator. The characters,

characters, that are called *notæ*, are ſuch as are not to be found in the alphabet, but which, notwithſtanding, ſignify certain words. All theſe matters are explained in a copious manner by Voſſius, and in the Chronicon Gotvicenſe. Laſtly, the learned divide all the ancient codes into *codices minus raros, rariores, editos & anecdotos.* The critical art is here indiſpenſably neceſſary; its reſearches, moreover, have no bounds, and the more, as the uſe of it augments every day, by the diſcoveries that are made in languages, and by the increaſe of erudition.

XII. We might here ſpeak of the invention of printing, and of the different characters of books that have appeared ſince that epoch: but all that concerns printed books, ſeems to appertain leſs to the diplomatic, which relates to manuſcripts, than to the knowledge of authors; we ſhall therefore take due care, when we treat on that part of literature, to mention every thing material that relates to the art of printing.

CHAP. XIII.

STATISTICS.

I. AFTER having learned the ancient ſtate of the world by hiſtory, by antiquities, medals, and the diplomatic art, it is both natural and juſt, to deſire to have a knowledge of the ſtate of the preſent world, and of the moſt important occurrences of our own days; and this we learn by Statiſtics, by the relations of travellers, and by geography. The ſcience, that is called *Statiſtics, teaches us what is the political arrangement of all the modern ſtates of the known world.* This arrangement,

ment, comprehended formerly under the title of the political ſyſtem, has been known and explained very imperfectly, not only with regard to diſtant and ſmall ſtates, but even large kingdoms, ſituate in the centre of Europe. In geographical treatiſes, they placed, before the local deſcription of each country, a ſort of account of the principal objects that compoſed its ſyſtem. But theſe introductions were always imperfect, naturally very contracted, frequently dubious, and ſometimes abſolutely falſe, or ill grounded. We muſt except ſome of them however, eſpecially thoſe which are to be found in the excellent geography of M. Buſching, an author, whoſe aſſiduity, preciſion, and diſcernment, can never be ſufficiently commended. But this book has, as we may ſay, but juſt appeared in its full perfection.

II. The hiſtorians have not been leſs ſenſible of the neceſſity of making their readers acquainted with the political ſyſtem of the principal modern ſtates of Europe; and the celebrated Baron Puffendorff, in his univerſal hiſtory, has annexed, to that of each country, an abridged relation, which contains ſome inſtructions relative to this matter. But 1. theſe ſort of inſtructions are frequently erroneous, and always imperfect or defective; 2. they are too much diſperſed to be uſed as a ſyſtematic abridgment, which might ſerve as the baſis of public or private lectures; 3. the daily occurrences that happen in the world, and eſpecially the treaties of peace, are conſtantly changing the ſyſtem of governments, and make the ſtatiſtic ſcience a kind of moving picture, where the momentary ſituation of the parts is much better ſeen in a courſe made by an able profeſſor, than in a book; which loſes its accuracy and uſe in proportion as it grows old. Theſe conſiderations, and numberleſs others, have induced authors of ability to furniſh the world with inſtructive deſcriptions of this nature.

III. Thus, the Thirty two republics of the Elzeviers, which appeared more than a century ſince;

the work of Frederic Achillis, duke of Wirtemburg, intitled Conſultatio de principatu inter provincias Europæ operâ Thomæ Lanſii, Tubingæ 1655; Le Monde, by Peter D'Avity; Gothofredi Archontologia coſmica; Lucas de Linda, Deſcriptio Orbis; Hermanni Conringii, opus poſthumum, de notitia Rerumpublicarum hodiernarum; J. C. Beckman, Hiſtoria orbis terrarum, geographica & civilis. Many ſtateſmen alſo have employed themſelves in deſcribing ſome particular ſtates to their cotemporaries; thus toward the end of the ſixteenth century there appeared, the relations of ſome Venetian ambaſſadors: the embaſſies of the Earl of Carliſle, an Engliſh miniſter: Moleſworth's account of the ſtate of Denmark; and a number of other works of the ſame kind. M. Everhard Otto, profeſſor at Utrecht, and afterward ſenator at Bremen, was the firſt who made a collection of theſe ſcattered accounts, and, by adding his own informations, compoſed a very good work, under the title of Notitia præcipuarum Europæ Rerumpublicarum. We have alſo La deſcription du monde, de Jean Funck: and a very good work in Engliſh, intitled Modern hiſtory, or the preſent ſtate of all nations, by Mr. Salmon, illuſtrated with cuts, London 1744. This work has been tranſlated into Italian and Dutch, with ſome advantageous alterations.

IV. It would be far from juſt, in this place, to paſs over in ſilence the obligations this ſcience has to M. Godfrey Achenwal, profeſſor at Gottingen, who has not only compoſed an Introduction to the political ſyſtem of the modern ſtates of Europe; and another work not leſs intereſting, intitled Principles of the hiſtory of Europe, leading to the knowledge of the principal ſtates of the preſent time; but has been alſo the firſt to reduce this important ſubject into a true ſyſtem, and has made a ſeparate ſcience of it, under the title of Statiſtics; and which he profeſſes with great reputation: a ſcience from which hiſtory borrows great lights; which furniſhes the

the beſt materials for the conſtitution of a ſtate, which enriches politics, and which prepares thoſe of the brighteſt genius among the ſtudious youth, to become one day able miniſters of the ſtate.

V. All that occurs in a ſtate is not worthy of remark, but all that is worthy of remark in a ſtate, enters neceſſarily into ſtatiſtics. This ſcience begins therefore by making, 1. An exact diviſion of the four parts of the world, and ſhows into how many ſtates, nations, monarchies, republics, and leſſer governments, each of theſe parts is divided. It is ſcarce neceſſary to obſerve, that the knowledge of the ſtates which belong to Europe are the moſt important.

2. It proceeds to the examen of each particular ſtate, and of its revolutions; and here it has an eſpecial regard, 1. to the principal epochs; 2. to the changes that have occurred in the form of government; 3. to the provinces that have been conquered or acquired by a ſtate, or that have been diſmembered from it, and 4. to the hereditary governments, and the alterations that have happened in families.

VI. Each ſtate conſiſts of country and inhabitants. Under the title of country, ſtatiſtics comprehends,

3. The extent of territory in a ſtate, its local ſituation, the rivers by which it is watered, the ſea that waſhes its coaſts, its borders, its mountains, and natural productions. It inquires into the ſtate of its capital, or the ſeat of government, its exterior poſſeſſions, and eſpecially its colonies, in the other parts of the world, &c.

4. With regard to the inhabitants; it inquires into their number and qualities: and for this purpoſe it makes, by the aid of political arithmetic, of regiſters of births and burials, &c. the moſt elaborate and accurate reſearches poſſible, into the number of the inhabitants of a ſtate, and into their genius; the prevailing character, the induſtry, the virtues and vices of a nation.

VII. 5. It next conſiders the inhabitants under the quality of citizens, united by laws for their common intereſt; and in this light, the ſovereign himſelf is nothing more than the firſt citizen. And here it directs its views to two principal objects, which are 1. all that relates to the conſtitution of a ſtate, and 2. all that enters into the arrangement of its public affairs. It examines, therefore, what are the fundamental laws, the uſages and cuſtoms received in a country, and which have there the force of laws, &c. From thence it paſſes,

6. To the rights, privileges and prerogatives of kings and other ſovereigns, or of ſenates and magiſtrates: it conſiders the manner of attaining to the throne or government; the limits preſcribed by each country to the authority of its ſovereign, or other governors; and ſo of the reſt.

7. The rights of the ſtates of a nation, of the nobility, clergy, military, citizens, and peaſants; the diets and other public aſſemblies for deliberating on affairs of importance, &c.

VIII. When a ſolid knowledge is acquired of all theſe matters, ſtatiſtics paſſes to the examen of the diſpoſitions eſtabliſhed in each country, for the conducting of public affairs; and it ſhows,

8. The dignity, rank, title, and arms; the court, ceremonial, orders of knighthood, &c. of the ſovereign.

9. The arrangement of the department for foreign affairs, or the cabinet.

10. The diſpoſitions in the direction of interior affairs, for the eccleſiaſtic ſtate, the adminiſtration of juſtice, the finances, commerce, the ſciences, and the military: and here it enters into the following particulars.

IX. 11. It conſiders what is the eſtabliſhed religion of a country, and what other religions are there tolerated, and their ſeveral rights, not only as they relate to the ſtate, but with regard to each other. The privileges of each church, the rights of the clergy,

clergy, the ſeveral orders of eccleſiaſtics, their principal functions, charges, revenues, &c.

12. The laws civil and municipal, the tribunals of juſtice, the forms of proceſs, and the criminal laws and juriſprudence.

13. The principal regulations with regard to the police.

14. The reſources of the ſtate, 1. in its agriculture and all its natural productions; 2. in its manufactures and fabrics; 3. in its commerce interior and exterior, active and paſſive; and 4. in its mercantile navigation.

15. In the arrangements of its chambers of finances, the domains of princes or ſtates, the royalties, contributions, and all the ſubſidies that the ſubjects pay to the ſovereign for the ſupport of government: in a word, all the revenues of a ſtate, and the manner of collecting and employing them.

X. Statiſtics then conſiders,

16. The ſtate of the arts and ſciences, which do ſo much honour to a nation; what ſchools, colleges, academies and univerſities there flouriſh; what remarkable public libraries they have; what artiſts there excel; and what encouragement all theſe receive from the ſtate.

XI. Laſtly, as the military ſtate is now become a neceſſary evil in the political ſyſtem of modern Europe, this ſcience applies itſelf particularly to the deſcription of

17. The number of troops that each ſtate maintains, the arrangement of the army, what is the diſpoſition of each people for war, the goodneſs of their troops, their diſcipline, their uniform, their arms, the reſpective numbers of cavalry and infantry, the ſtate of its artillery and arſenals, its fortifications, the facility with which it raiſes recruits, its barracks, hoſpitals for invalids, its engineers, cadets, and every thing that can have any relation to the military ſtate.

18. It conſiders, after the ſame manner, the marine of a nation, the number of its ſhips of the

line, frigates, bomb veſſels, fireſhips, &c. the number and ability of the ſailors each ſtate can furniſh; the arrangement of its docks, yards and arſenals for the marine; the materials for the conſtruction, equipment and victualling of ſuch ſhips as the ſtate can furniſh, or as the government is obliged to draw from other parts; the ſchools for the marine, and all other objects relative to this article.

XII. The laſt inquiry in which ſtatiſtics is employed, is in explaining what is the true intereſt of each nation. Now this intereſt is either,

19. Internal; and relates to the tranquillity, proſperity, and increaſe of a people, in its induſtry, its manners and politeneſs; its riches, refinements and opulence. Or,

20. External; and relates to the maxims of government that are proper for it to obſerve with regard to its neighbours, its allies, neutral powers, and even with regard to its enemies: maxims which ought to be founded on the local ſituation of each country; on the rivality either greater or leſs in commerce; on the apparent views of increaſe of power that a ſtate may have; on family compacts or conſanguinity; on alliances, either perpetual, or limited to a time or an object; on the proportion of power; and on an infinity of ſimilar relations.

XIII. They who teach the ſtatiſtic ſcience as public profeſſors, or write expreſsly on this ſubject, endeavour to explain all theſe various objects as they regard each nation, country, or particular ſtate. It is true, that they are ſometimes miſtaken in their conjectures: it is likewiſe true, that a man of letters is not a miniſter of ſtate, and frequently a miniſter of ſtate is not a man of letters: it ſometimes happens, however, that, by force of reflection, a man of genius and learning becomes enabled to diſcover the true intereſts of a ſtate, eſpecially thoſe that are natural and immutable; while the politician miſtakes thoſe tranſient intereſts, of which he makes ſuch wonderful myſteries.

XIV.

XIV. We have remarked in the ſecond ſection, that the books which treat on ſtatiſtics, or the deſcriptions of modern ſtates, which approach neareſt the exact truth, are made to recede from it by time, by thoſe viciſſitudes to which all human inſtitutions are liable, and which ariſe as well from the daily occurrences, and from thoſe grand revolutions that are natural to every ſtate. This is an unavoidable inconvenience, and for which there is no remedy but the conſtant and judicious peruſal of the gazettes and political journals, as the Hiſtorical Mercury, &c. Theſe daily and periodical publications afford a continual ſupplement to the beſt ſtatiſtic authors, and form a kind of practical ſtatiſtics. It is for this reaſon that the German profeſſors make conſtant uſe of them in the univerſities; for in reading the beſt gazettes that are brought by each poſt, they explain to their auditors, not only the terms, the facts, and the cauſes of events, but by applying theſe facts and events to ſtatiſtics, they ſhew the alterations that are thereby cauſed in the conſtitution of the country to which they relate. But, to anſwer this purpoſe, it is neceſſary to make uſe of the beſt gazettes of the time, that is, ſuch as are eſteemed of the greateſt veracity, whoſe authors are not in haſte to inſert reports which they are afterwards obliged to contradict; and that are not infected with a national partiality, or a predilection for a particular court or party, and that do not load their relations with inſipid or malignant reflections, nor aſſume the gift of predicting future events; but ſuch as recount, neither too ſoon, nor too late, the ſeveral events as they ariſe, in a natural ſtyle, in a faithful and impartial manner, and without gloſs or comment; leaving to their readers the care of making, on each event, their critico politico-prophetical reflections.

CHAP XIV.

OF

TRAVELS and TRAVELLERS.

A Great traveller makes a good liar, ſays the proverb; and Strabo aſſerts, that every man, who relates his travels, relates falſities: but whatever the proverb or Strabo may ſay, it is to the relations of travellers that we owe our knowledge of the ſtate of the world, and eſpecially of ſuch countries as are at a great diſtance from us. The utility of theſe relations; their great number, which amounts to more than 1300 that are already printed; the ſatisfaction they afford our curioſity; the aſſiduity with which men of letters, as well as men of the world, apply to theſe authors, and many other conſiderations, have made the ſtudy of voyages and travels a conſiderable branch of Univerſal Erudition: it appeared therefore neceſſary to make of it here a diſtinct chapter.

II. Whenever a man paſſes from one country or province to another, he is ſaid to travel; but the travels of which we here ſpeak are thoſe that are made into far diſtant countries, and that are undertaken with various views. We are not here to conſider the voyages of merchants or ſeamen, who traverſe the ſea from motives of commerce, nor the journeys of ſuch men whoſe private affairs carry them into diſtant countries, but we are here to treat of the travels of thoſe whom a deſire of knowledge, and of communicating their diſcoveries to mankind, have induced to undertake long journeys. Thus the indefatigable inquirer, after philoſophical knowledge, ſearches every part of the globe in purſuit of new diſcoveries in natural hiſtory, botany, &c. or deſcends with his thermometer into the deepeſt caverns. Thus the ſagacious aſtronomer

tranſports

tranſports himſelf, ſometimes to the equator, and ſometimes to the poles, intent upon making accurate obſervations on the heavenly bodies; or on meaſuring the degrees of the earth. Thus the learned antiquary traverſes Italy, Greece, Aſia Minor, Paleſtine, Egypt, and all the regions of the eaſt, in queſt of thoſe precious monuments of antiquity, which may lead to the knowledge of ancient hiſtory. Thus the politician viſits every civilized nation, in order to learn their manners, their policy, and form of government. And thus the man of curioſity flies to the moſt diſtant parts of the earth, in ſearch of unknown nations, and to gratify his deſire of making new diſcoveries. It is, therefore, to theſe five objects that we may reduce the deſign of all travellers.

III. It were to be wiſhed, that all, who undertake long journeys from either of theſe motives, would not only provide themſelves with all the neceſſary preliminary knowledge, which could give them a well grounded hope of ſucceſs in their attempt, but alſo, that before they engage in ſo difficult an enterpriſe, they would lay down a judicious plan for their journey, and for all the objects that relate to their inquiries. It were alſo to be wiſhed, that they would communicate their deſign to the public, at leaſt a year before they ſet off, by an advertiſement in all the literary gazettes, that the learned might be induced to communicate their ſalutary informations and advice, relative to the undertaking. Whoever has read the inſtructions that were drawn up by M. Baumgarten, profeſſor at Hall, for the young batchelors of arts, who were ſent for to teach philology, in a celebrated Greek convent ſituate on the promontory of Athos, and thoſe which profeſſor Michaëlis of Gottingen gave to the learned men, who were lately ſent to the Holy Land, and other parts of Aſia, by the king of Denmark, will clearly ſee the importance, utility, and even indiſpenſable neceſſity of ſuch informations. He, who does not know

what it is he ought to inquire after, can never expect to find, except it be by chance, any thing remarkable that others have not found before him. It were to be wished, in the last place, that no one would undertake such a journey, without the company of some one skillful in drawing, and even in geometry; for there are a thousand occasions where it will be necessary to measure altitudes and distances, and a thousand objects, of which adequate descriptions cannot be given, of which we cannot form a true idea, without the help of figures.

IV. During the course of his journey, the traveller cannot be too much on his guard, as well against his own credulity, as the snares that will be laid for him by the inhabitants of the countries through which he shall travel. All nations of the earth, and especially those of the warm climates, are full of ancient traditions and fables; which, if he should believe, would carry him far distant from the truth. Herodotus, Diodorus Siculus, and almost all the ancient historians, geographers, and travellers, have been the dupes of these relations. We cannot read, without disgust, the idle tales they recount, and by which their wretched credulity is incessantly shown. We are inclined to say to the travellers who relate such tales: *Sir, if I had seen these things myself, I should not have believed them, but I believe them because you have seen them.* A traveller should examine all things with his own eyes, and should write down all he sees on the spot, in his protocol, or itinerary. Idleness is incompatible with accuracy, and whoever is fearful of inconvenience, fatigue and expence, must never hope to produce a relation of his travels worthy of regard.

V. A desire of recounting marvellous relations is natural to all travellers; but they should remember, that all that is marvellous appears constantly suspicious to a rational mind; and that it is even more prudent to suppress facts, which, though true,

true, are incredible, than to render their veracity doubtful by aſtoniſhing reports. Candor, ſincerity, accuracy, and a judicious diſcernment, ſhould be conſtantly conſpicuous in every relation. The ground work ſhould be laid in truth, and the ornaments ſhould be pleaſing and judicious: for it is by juſt and pertinent reflections, that relations of this kind are prevented from becoming dry and diſagreeable.

VI. There are but few good relations of travels made in Europe; becauſe it has been very difficult, and even dangerous to ſpeak the truth. It ſhould ſeem as if the people were aſhamed of their countries, and the princes of their conduct. Such as have given true accounts have been perſecuted for their veracity. The travels of Keiſler, in Europe, are the moſt eſteemed, and the moſt worthy of eſtimation. There are ſome made in other parts of the world, that are very valuable. The travels of Tavernier in Turkey, Perſia, Moguſtan, &c. are much celebrated, but the ſtrict truth does not always appear manifeſt in them: the method of valuing diamonds according to their ſize and weight, and the perfection of the water, is the moſt intereſting article they contain. The travels of Chardin in Perſia, of Du Halde in China, of Kæmpfer in Japan, of Shaw in Egypt, of Kolbu to the Cape of Good Hope, the relation which M. de la Condamine made to the academy of ſciences on his return from America, the celebrated voyage of Lord Anſon round the world, &c. are maſter-pieces of this kind, and may ſerve as models to all who ſhall hereafter undertake ſimilar enterpriſes.

VII. We owe to England the firſt idea of an admirable work, conſiſting of a vaſt collection of the beſt relations of travels and voyages, and reduced into a regular ſyſtem. This work firſt appeared at London under the title of a Collection of voyages and travels, in folio; the firſt four volumes in 1704, and the fifth and ſixth in 1732, and the ſeventh and eighth in 1747. This grand work

work has been tranſlated into almoſt all languages, but particularly into German, and French by abbé Prevot, under the title of A General Hiſtory of Voyages and Travels, in thirteen quarto volumes, Paris 1744, and at the Hague 1746. The French tranſlation, but eſpecially the German, is enriched with many notes that are inſtructive, and that rectify conſiderable errors in the original. Whoever has courage enough to attempt, and perſeverance enough to labour through thirteen quarto volumes, may acquire a complete knowledge of all travels that have been undertaken, and of all the known countries in the four parts of the globe, without having ſcarce any occaſion to apply to other books of the kind. This work may however, at all times, be of uſe as a dictionary, to be conſulted occaſionally concerning any particular country of which we may want information.

VIII. In a kingdom that is ſurrounded by the ſea, and whoſe power ariſes from navigation, it appeared neceſſary to render theſe accounts intereſting to mariners. For which reaſon there are many matters inſerted which appear to be calculated merely for them, as accounts of ſoundings, of rocks, coaſts, of the entrance of harbours, of trade and variable winds, &c. But every reader who is not intereſted in navigation, may eaſily paſs over theſe tedious articles.

IX. We ſhould be liable to be equally tedious, were we to attempt to inform ſuch as may undertake what is called a literary journey, of all the objects that ought to attract their curioſity: of the moſt celebrated among the literati, whoſe acquaintance they ſhould endeavour to acquire: of the public and private libraries they ſhould viſit, as well as the cabinets of natural hiſtory, antiquities, medals, coins, paintings and other curioſities: the monuments of every kind they ſhould examine: the obſervations they ſhould make relative to the character, the genius, humanity, and politeneſs of each nation: on the different forms of government: on the

the ſtate of letters in each country, its univerſities, colleges, academies, and an infinity of like matters; as rare manuſcripts, remarkable inſcriptions, &c. Some learned men have given inſtructions in form relative to theſe matters, and among others M. Kohler, a celebrated profeſſor at Gottingen, to whom the world is indebted for many other valuable works.

X. We ſhall finiſh this chapter with one remark. Credulity is the ſource of moſt errors, as doubt is the beginning of wiſdom. It is therefore allowable to entertain a rational pyrrhoniſm concerning the relations of moſt travellers, and it is of the laſt importance to make a judicious choice of ſuch as we propoſe to read: for the firſt accounts of any country, or people, make the ſtrongeſt impreſſions on our minds, and if they ſhould be falſe or erroneous, it is almoſt impoſſible for us totally to eradicate ſuch impreſſions, but we ſhall continue to entertain theſe falſe ideas during the remainder of our lives. It is highly neceſſary, therefore, to be previouſly acquainted with the degree of reputation each writer of travels bears, for veracity, and for a judicious relation of facts.

CHAP. XV.

GEOGRAPHY.

THE world ſwarms with deſcriptions of the world: they appear as if they ſprung from the earth like vegetables. There are to be found, in all languages, copious, complete, abridged, ſyſtematic and univerſal geographies; elements, introductions, eſſays and dictionaries of geography; with numberleſs other like works. This ſcience is taught

taught in ſchools, academies, univerſities, &c. Profeſſors of geography travel the countries, and teach it to the youth of each town or village through which they paſs. The printſellers ſhops are loaded with maps, and the walls of each houſe are covered with them. No branch of learning ſeems to be ſo familiar to mankind as geography: and we ſhould therefore be inclined to ſuppreſs the analyſis of this ſcience, if it did not form an eſſential article in the ſyſtem of univerſal erudition, and if we did not hope to mention ſome matters relative to it that are not very commonly known.

II. Geography is a ſcience that teaches the knowledge of the terreſtrial globe, or of the ſurface of the earth; of the ſituation of countries, cities, rivers, ſeas, &c. with the deſcription of each of them. There are here ſome preliminary and eſſential diſtinctions to be made.

(1.) As our globe forms only a part of the univerſe, geography in like manner makes only a part of coſmography.

(2.) It is the buſineſs of geography to inform us of the ſituation and natural productions of the earth in each country or climate, which is alſo called phyſical geography. The civil and political arrangement of ſtates or governments does not properly belong to it, that rather appertains to ſtatiſtics; though many of the beſt modern geographers have happily united theſe two branches, by calling the latter political geography.

(3.) Geography is either mathematic or natural. The former conſiders the earth in the ſame manner it does the other celeſtial bodies; examines its dimenſions, its figure and ſituation in the univerſe; and, in a word, all that has any relation to the mathematics. As we have ſufficiently explained this part of geography in the forty-ninth chapter of the firſt book, from ſection ſeventy-nine to eighty ſix, we ſhall confine ourſelves here to natural and phyſical geography; having alſo explained what relates

to

to the political part in the chapter on ſtatiſtics in this volume.

(4.) The knowledge of maps and charts, and the manner of uſing them, makes alſo a part of geography.

III. (5.) Geography is likewiſe either ſacred or profane. The former furniſhes inſtructions relative to the peregrinations of the patriarchs, and the travels of the Iſraelites. It elucidates the predictions of the prophets againſt certain kingdoms and nations; the wars of the Jews; the travels of St. Paul and the other apoſtles; the eſtabliſhment of the church in all parts of the known world, &c. Profane geography is divided into,

(6.) The geography of the ancient and middle ages, and of modern times. Each of theſe parts comprehends a deſcription of the earth and its various inhabitants, in their proper periods. By the labours of ancient geographers, and the modern authors of maps, we have now a complete atlas of the ſtate of the ancient world.

(7.) The deſcription of any diſtinct country or region is called chorography.

(8) Topography is a particular deſcription of any place, in ſo exact and minute a manner, that no one circumſtance relative to it is omitted.

(9.) Hydrography is, laſtly, the deſcription of waters; for there are charts that contain merely the plans of thoſe ſeas, rivers, ſtreams or lakes, by which a country is watered.

IV. As the ſurface of our globe is divided into land and water, geography makes uſe of certain terms in deſcribing each of theſe, of which it is neceſſary to give here a brief explanation, in order to facilitate the underſtanding of what we have further to ſay on this ſubject.

A continent is a large portion of the earth, that contains ſeveral contiguous countries, and that is not ſurrounded by the ſea.

An iſland is a part of the earth that is ſurrounded by water.

A peninſula,

A peninſula, called in Greek cherſoneſos, is a piece of land that is almoſt ſurrounded by the ſea.

An iſthmus is a narrow neck of land that joins a peninſula to the continent, as the iſthmus of Corinth, Panama, &c.

A defile is a narrow and difficult paſſage between mountains.

A ſtrand is a flat and ſandy ſhore, which the flux and reflux of the ſea covers and leaves uncovered each tide.

A promontory is a high land that juts into the ſea.

A cape is a mountain that in like manner runs into the ſea.

A point, on the contrary, is a flat land whoſe extremity is in the ſea.

Downs are ſmall ſand hills near the ſhore.

A beach is a high and ſteep hill on the ſhore.

V. With regard to the terms that relate to the water:

An archipelago is a portion of the ſea in which there are many iſlands.

A gulf, or bay, is a part of the ſea that runs in between lands.

A ſtrait is a neck of the ſea incloſed by two lands, and by which we may paſs from one ſea to another; it is likewiſe called a boſphorus, channel, or arm of the ſea.

A road is a place proper for caſting the anchor, and where ſhips can ride ſecure from the wind.

A conflux is that place where two or more rivers join each other.

The mouth of a river is that part where it leaves its bed and runs into the ſea, or a lake.

A canal is an artificial river, like thoſe of Ladoga, Languedoc, &c.

A parage is a part of the ſea under any given latitude.

VI. In continuing to treat of geography, therefore, we are to be underſtood to ſpeak of the natural and not the mathematical part, and we men-

tion

tion this once for all. This ſcience begins by examining the properties of the atmoſphere that ſurrounds this globe, the air that we breathe, and the clouds that paſs over our heads; the cauſes of rain, ſnow, dews, tempeſts, but eſpecially of the winds, as well thoſe called variable, as the trade winds; as alſo of whirlwinds and other meteors. It ſhows that an air charged with vapours is heavier than a clear air *, and conſequently more elaſtic; that it preſſes more, and that from thence ariſes that agitation, that motion in the air which is called wind: and that the ſwifteſt wind does not paſs over more than fifty feet in a ſecond. It inquires likewiſe into the cauſes of the variation of the weather, and the different temperature of each climate.

VII. Geography then proceeds to the contemplation of the earth itſelf. It examines its mountains and vallies: it conſiders that chain of mountains of 188 geographic leagues in length, which the Greek and Latin authors call the Alps, and which ſeparate Italy from Germany, and Switzerland from France; thoſe celebrated mountains in South America called the Cordeliers, the higheſt in the known world, and of which the greateſt, named Chimboraſſo, is 19320 feet above the ſurface of the ſea. It deſcribes the volcanos of Veſuvius, Ætna, Stromboli, of Hockla and Krabla in Iceland, of their eruptions, their lava, and their effects. It treats likewiſe of the deſarts of thoſe uninhabited countries in northern Aſia, which are called Steps; of the natural productions of each climate and country, and of all that relates to the philoſophical ſtate of our globe. It then extends its inquiries to the inhabitants of the earth, and endeavours to determine their number, and the principal alterations that attend it, by the aid of political arith-

* The more general opinion is, that the drieſt air is the heavieſt; and the obſervations on the barometer ſeem to confirm this opinion.

metic:

metic: and from thence it concludes, that this earth is capable of maintaining 3000 millions of inhabitants, but that there are not in fact more than 1000 millions existing. It generally allows thirty three years to each generation: and on that supposition there are 1000 millions of mankind that are born and die within the space of thirty-three years; more than thirty millions each year, 82000 each day, 3400 each hour, 60 each minute, and one each moment. The number of the two sexes is nearly equal, which proves that polygamy cannot contribute to the increase of the human race, and that the celibacy of the clergy, the monks and nuns, is an unnatural and horrid practice. Mankind are distinguished into white, black and mulattoes.

VIII. That part of geography which is called *Hydrography*, or more properly *Hydrology*, examines, in an historical manner, the nature and properties of the water; the sources from whence proceed those streams that uniting form rivers, which, flowing with different rapidities, sometimes form cataracts, and at last pour their waters into the sea: and it shows that the sea covers near two-thirds of the globe, and bears different names in different regions: the bed of the sea is only a continuation of the surface of the earth, and has like it various inequalities, heights and depths, mountains and vallies, rocks, &c. Hydrology considers also the nature of the waters of the sea, which is more or less salt or bitter in different parts; the motions of its waves, its continual course from East to West, its currents and tides, its gulfs, whirlpools, and fathomless depths.

IX. After these general considerations, geography passes to the examen of the four parts of the world. The earth is divided, 1. Into the old world, which comprehends the three parts that were known to the ancients, Asia, Africa and Europe; 2 The new world, that is America, and 3 The unknown world, as the Terra Australis, and other countries that have not hitherto been penetrated by travellers. The earth

earth has been alſo divided according to the different ſhadows: thus the inhabitants of the frigid zones are called Periſcii; thoſe of the temperate zones, Heteroſcii; of the torrid zone, Amphiſcii; and they who have no ſhadow at noon-day, the ſun being directly in their zenith, Aſcii. We muſt here obſerve by the way, that geographers regard in their operations the north, and that pole, as by that they determine the latitude of places: and the aſtronomers obſerve the ſouth, becauſe from thence they determine the meridian height of the ſun and ſtars; and it is in that part they obſerve the courſe of the zodiac. Another diviſion of the earth is that by climates: thus they make twenty-four climates of hours, begining at the equator, proceeding by the degrees of latitude, and ending at fifty ſix degrees thirty-one minutes. They likewiſe diſtinguiſh ſix climates of days, towards the north, the firſt of which begins at the ſame degree of ſixty-ſix, and ends at the pole, where the day is of ſix months continuance: theſe latter climates include countries inhabited and uninhabited.

X. But the moſt natural diviſion, and that which is the moſt eaſy to be conceived and retained in the memory, is that by which the earth is divided into four parts. Each of theſe four parts is ſubdivided into continent and iſlands, and geography, by ſtill further extending theſe diviſions, conſiders the ſtates or nations that inhabit the ſeveral parts of the continent and iſles. Thus,

(1.) Europe comprehends 1. toward the north, Denmark, Sweden, Norway, Lapland, Ruſſia, including Livonia, Eſtonia and Finland, Courland, Pruſſia, and Poland with Lithuania: 2 toward the centre, that is on the eaſt and weſt, France, Savoy, Switzerland, Flanders, Holland, Germany, including Bohemia, Hungary, Tranſylvania, Walachia, Moldavia, and part of Tartary: 3. towards the ſouth, Spain, Portugal, Italy, Raguſa, Morea, and Turkey in Europe. The iſlands that make part of Europe are, 1. in the ocean, Great Britain, including

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ing England and Scotland, with the Orcades, &c. Ireland, Iceland, and the iſles of the Baltic Sea: 2. in the Mediterranaen, Sicily, Sardinia. Corfu, Zante, Cefalonia, Candia, Corſica, Malta, Cerigo, and the iſlands in the Archipelago, Majorca and Minorca.

XI. (2.) Aſia contains Turkey in Aſia, Tartary, Siberia, the provinces of the Ruſſian empire in Aſia, China, India, Perſia, Arabia, and all the provinces and kingdoms that are compriſed under thoſe general denominations. The iſlands that appertain to Aſia are 1. in the ocean, the Maldives, Ceylon, Sumatra, Java, Borneo, Ormus, Celebes, the Molucca iſles, the Philippines, the Latrones, and the iſlands of Japan: 2. in the Mediterranean, Cyprus, Rhodes, and ſome iſles of the Archipelago on the coaſt of Natolia.

XII. (3.) Africa comprehends 1. on this ſide the equator, Egypt, Barbary, Biledulgerid, the deſarts of Zaara, Nigritia, Guinea and Nubia; 2. under the equator, Congo, Ethiopia, in which is Abyſſinia; and 3. beyond the equator, the kingdom of Angola, Momemugi, Monomotapa, Cafraria, Mozambique, Zanguebar, the kingdom of Melinda, the country of the Hottentots, and the cape of Good Hope. The iſlands that belong to Africa, and ſituate in the ocean are, the Canaries, the iſles of Cape Verd, St. Thomas, the Aſcenſion, St. Helena, and Madagaſcar.

XIII. (4.) America contains in its continent, which is divided into north and ſouth; 1. in the northern part, Nova Scotia, New England, New York, Pennſilvania, Maryland, Virginia, Carolina, Georgia, Florida, Canada, and Mexico or New Spain; 2. in South America are, Terra Firma, Peru, Chili, Patagonia and Paraguay, and Brazil. The Dutch have eſtabliſhments in America at Curacoa, Surinam, and St. Euſtatia. The iſlands of America are 1. in the eaſt, the Azores or the Flemiſh iſlands, the Antilles, Lucayas, and the Bermudas: 2. in the weſt, California.

XIV.

XIV. (5.) The unknown world conſiſts 1. under the Artic pole, of the country of Jerſo, New Denmark, New Wales, Labrador, Cumberland's Bay, Greenland, Spitzberg and Zembra or Zembla; 2. under the Antartic pole, Terra del Fuego, New Holland, Los Capous, New Guinea, the iſlands of Solomon, la terre de Guis, New Zealand, and all that is included in the Terra Auſtralis.

XV. Geography then deſcribes the ocean, and aſſigns the proper names to the ſeveral ſeas that waſh the coaſts of the four quarters of the known and unknown parts of the earth; as alſo the rivers that water each country, and the lakes that they contain. It recounts all the obſervations that have been made on theſe ſeas by mariners, and by naturaliſts; the productions of each ſea; and every other particular relative to them.

XVI. After theſe general matters, geography paſſes to the analyſis of the ſeveral parts of the world: and here it examines their ſituation and extent; their apparent number of inhabitants, with their figures, qualities, cuſtoms and manners; the principal productions of each part of the world; and laſtly, the countries and provinces of which it is compoſed. Each country alſo undergoes a particular and minute examination, with regard to its natural and political ſituation, its frontiers and limits, its neighbours and form of government; its capital and other cities, which are divided into great, middling, and ſmall; its ſea-ports, fortified places, remarkable towns, palaces, caſtles, ſeats, and houſes of pleaſure; its parks, foreſts, mines, ſalt-pits; and, in a word, every object by which it is diſtinguiſhed or rendered remarkable. From all this it appears, that, to underſtand geography, it is only neceſſary to have a good ſight, a clear diſcernment, and a ſtrong memory.

XVII. As geography cannot be well underſtood without having the objects before our eyes, it is apparent that good maps and charts are indiſpenſably neceſſary to this ſcience; and as it is neceſſary to comprehend

comprehend and remember what we ſee, it is therefore equally neceſſary to have complete treatiſes, as well as abridgments, on this ſubject. It is not known who was the original inventor of the globe or ſphere. John Albert Fabricius has collected, in his Greek Bibliotheque, l. iv. c. 14. the names of thoſe authors who have treated on the globes; and D. Hauber, a German, has given the hiſtory of maps. If it be true, that the two globes or balls, in Solomon's temple, were aſtronomic or geographic globes, they are doubtleſs the moſt ancient of which we have any account. According to Diodorus Siculus, Atlas, king of Mauritania, was the firſt who invented a ſphere; which gave riſe to the ſtory that Atlas ſupported the heavens on his ſhoulders, and was transformed into a mountain. Among the moderns we know of none before thoſe made by Martin Behaim of Nuremberg and Jerome Fracaſtor. Since their time they have been made by de Hond, Bleau, Coronelli, Gerard Valck, de L'Iſle, Moll, Weigel, Beyer, Andreæ, Doppelmayer, Puſchner, Lowits, and many other celebrated geographers. There have been ſome globes conſtructed of full twelve feet in diameter.

XVIII. With regard to maps, which form what may be called plans of the earth's ſurface, they repreſent 1. either the two hemiſpheres of the globe; or 2. the four parts of the world; or 3. particular diſtricts; or 4. entire countries; or 5. provinces; or 6. cities and their environs. Charts, on the other hand, repreſent the different ſeas, coaſts, ſand-banks, rocks, &c. They alſo mark the different depths of the ſeveral ſoundings, the currents, whirlpools, trade and variable winds in each region; the degrees of latitude and longitude, &c. A complete collection of theſe land and ſea charts or maps is called an Atlas. The inventor of maps is no better known than that of globes. Euſtathius relates, that Seſoſtris cauſed a map to be made of all the countries he traverſed; which muſt certainly be the moſt

moſt ancient. They were alſo in uſe among the Greeks and Romans, and other ancient nations. Agathodæmon drew the maps for the geography of Ptolemy, which have come down to us; as well as the famous table of Peutinger that was diſcovered by Conrad Celtis, purchaſed by Conrad Peutinger, a nobleman of Augſburg, explained by Beatus Rhenanus, and publiſhed by Mark Velſerus. After the re eſtabliſhment of letters in the ſixteenth century, they began again to make maps. Thoſe, which were found in the manuſcript of Ptolomy's geography, were the originals of all that have appeared ſince. Sebaſtian Munſter made them the models of thoſe he deſigned: others imitated him, and drew maps of particular countries. Abraham Ortelius and Daniel Cellarius collected them, and Gerard Mercator reduced them into a regular ſyſtem. William and John Bleau, and John Janſſon or Janſenius, followed this ſyſtem. Some time after, Sanſon deſigned new maps: Francis de Witt and the younger Viſcher improved them, and the Germans copied them; but at length H. Moll, an Engliſhman, and William de L'Iſle, a Frenchman, deſigned and executed maps that were ſo correct and beautiful as to efface the merit of all that had been done before. There is a collection of forty two maps of M. de L'Iſle, that is beheld with admiration by all connoiſſeurs. But as the arts are to be brought to perfection by degrees only, Meſſ. Thomas Kitchin, and J. M. Haſe, have ſtill corrected ſome little inaccuracies in the maps of Meſſ. Moll and de L'Iſle. The coſmographical ſociety of Nuremberg, the academy of ſciences of Berlin, the ſucceſſors of Homarin, Meſſ. Zurner, Scutter, &c. in Germany, Meſſ. Anville, Buache and Bellin in France, and many other able geographers, labour inceſſantly, in giving to maps and charts the greateſt degree of perfection poſſible.

XIX. The beſt maps and charts (and perhaps ſuch only as deſerve to be called good) are thoſe where the ſituation of places and the limits of countries

are

are determined by accurate aſtronomical obſervations, and are laid down with the ſtricteſt preciſion. The planning and executing of maps requires great judgment, when they are ſo made as to give a juſt repreſentation of the terreſtrial globe, in all its various diviſions. The Coſmographic ſociety ſuppoſe that the horizontal or ſtereographic projection is the moſt eligible, as it bears the greateſt reſemblance to the globe itſelf. We are indebted to the celebrated Hubner, formerly rector of the college at Hamburg, for the invention of illuminating maps with different tranſparent colours, by which the limits of each country are diſtinguiſhed, after a regular and ſyſtematic manner.

XX. We might here add the ſolution of various problems, explain certain paradoxes, and relate many geographic curioſities; but theſe particulars would carry us beyond our limits: and beſide, they more properly belong to the ſtudy of geography itſelf, and are likewiſe more curious than uſeful. The moſt finiſhed particular map that we know, and which may ſerve as a pattern for all others, is that of Bohemia, by Muller.

CHAP. XVI.

GENEALOGY.

1. GENEALOGY is the ſcience of the origin of illuſtrious houſes, of noble and diſtinguiſhed families: or an enumeration of the anceſtors of any perſon, together with a ſummary relation of their ſeveral alliances, as well in a direct as collateral line. The term genealogy is derived from the Greek, and is compoſed of two words which ſignify the one *Genus* and the other *Sermo:* and from this

definition it appears, that this ſcience has two objects, and that a good genealogiſt ought to know, in the firſt place, the chronological ſucceſſion of thoſe ſovereign and illuſtrious houſes that are, ſo to ſay, at the head of nations; and ſecondly, he ſhould be able to form, from ancient documents, diplomas, and other authorities, genealogical plans of noble and illuſtrious families; or tables, in which are inſerted, in a regular and uninterrupted ſeries, the generations of ſuch diſtinguiſhed perſons as have deſcended from thoſe families down to the preſent day.

II. With regard to the firſt object, genealogy draws its knowledge from the hiſtory of nations themſelves: for it is hiſtory that furniſhes this ſcience with the names of thoſe illuſtrious perſonages that have adorned any country or nation; with the dates of their birth, marriage and death, their immediate poſterity, their alliances, &c. John Hubner, ancient rector of the college of Hamburg, has publiſhed, in four folio volumes, a collection of genealogical tables, wherein he has exhibited, in a regular ſyſtem, and with admirable order, the genealogy of all the illuſtrious families, as well ancient as modern, that have exiſted upon the earth, from the days of the patriarchs down to the preſent time. It is thus that genealogy reſtores to hiſtory what it has borrowed from it; for it is ſcarce poſſible clearly to comprehend the latter, to have a diſtinct idea of all the revolutions that have occurred among the various nations of the earth, without having tables of this ſort before our eyes; without knowing the genealogy of thoſe families that have governed or concurred in the government of each nation.

III. It is not eaſy to conceive in the conſtruction of ſuch tables, how great a knowledge of hiſtory in general is neceſſary, how many particular hiſtories, memoirs, &c. an author of this ſort muſt read or conſult, before he ſits down to write, what difficulty he will find in reconciling, with propriety, the frequent contradictions he will rencounter, in ſupplying the vacuities, and in drawing the truth

out of an abyſs of darkneſs. We cannot ſufficiently admire the reſolution, aſſiduity and perſeverance of thoſe learned men who have undertaken thoſe labours, and have executed them in the greateſt degree of perfection of which they are ſuſceptible. We are obliged to refer our readers to the genealogical tables of M. Hubner themſelves, and to a ſhort work which his ſon has publiſhed, by way of dialogue, to facilitate the underſtanding them. Theſe are books that can ſcarce be conſulted but as dictionaries; and which will be found neceſſary, but of which it is impoſſible here to make an analyſis, or even to give an abſtract. With regard to the learning of genealogy in general, nothing is requiſite but ſight and memory.

IV. The ſecond object of this ſcience is the knowledge of the names, the days of the births and marriages, and the alliances of the ſovereigns, princes and other illuſtrious perſonages, who at this time reign or govern in the world: an object alſo that may have great utility, but in which the underſtanding has no ſhare. This is the province of the memory alone, and whoever carries in his pocket an almanac, or ſhort genealogical dictionary, is as learned on opening his book, as he that has thought fit to load his memory with theſe matters, and which perhaps might have been furniſhed with more important matters.

V. The third and laſt object of a genealogiſt by profeſſion, is to elucidate the deſcent of noble and illuſtrious families: to enumerate their progenitors, to range them in a regular ſeries, to draw up genealogic plans, to ſupply deficiences, to diſcover affinities from the reſemblance of names, and to convert conjectures into demonſtrations. It is neceſſary to make here a few obſervations. The order of ſociety and welfare of mankind require, that the inhabitants of every country ſhould be ranged in different claſſes; that there ſhould be different ſtates or conditions in life, and that each ſtate ſhould be honoured according to its rank. The nobles are naturally

naturally at the head of all the other ſtates, and on that account ought to be treated with great reſpect. But for any man to entertain a ridiculous prodigality on account of his origin; to imagine himſelf formed of different materials from the reſt of mankind; to reduce to the mere circumſtance of birth all that conſtitutes diſtinction among men; to ſuppoſe there can be any merit in that which is owing entirely to chance, and cannot have any real effect, and to give to this mere incident, that preference which is due to the talents of the mind and the virtues of the heart, which have real and important conſequences: and on this illuſive idea, the offspring of vanity and weakneſs, to imagine himſelf deſcended from monarchs, heroes, or even gods, to deduce his race from Jupiter, or to place in his genealogical tables the names of Cæſar, Pompey, Palæologus, Charlemagne, Rollo, Wittekind, &c. theſe are infatuations that are at once very common and highly ridiculous.

VI. Hiſtory informs all thoſe who would pique themſelves on the antiquity of their race, that the origin of all particular families or houſes is loſt in the darkneſs of the middle age; that during the fifth, ſixth, ſeventh and eighth centuries, all Europe was over-run by ſavage nations, who mixed with the natives of each country: that the Moors and Infidels were a long time in Spain, and the remnants of the Goths, Vandals, Catti, Obotrites and many other like nations in Germany; that in moſt of the weſtern countries they could neither write nor read, before Charlemagne; that there is not in the whole world any one document relative to any family that lived in the tenth century; that the nobility of Spain and Portugal are naturally deſcended in part from the Moors and Infidels, and perhaps from the Jews, at leaſt with ſome mixture of theſe; that their tournaments and feats of chivalry were the invention of the Moors, as well as their romantic gallantry; that in ancient Germany the nobility were not near ſo reſpectable as is commonly imagined;

that many of theſe gentry made a profeſſion of robbing on the high way, and had caſtles to which they retreated with their booty: that travellers in their litanies begged of God to preſerve them from meeting with any of theſe nobility, and there are ſtill ancient litanies remaining in which their particular names are mentioned; and this practice continued till the fifteenth century; that the magiſtrates of the cities were then conſidered as the firſt rank of the people; and laſtly, that no private gentleman muſt expect to find his name, his origin and family in modern genealogies, and ſtill leſs in the hiſtory of paſt ages, when writing was ſo rare, and before printing had facilitated the preſervation of ſuch inconſiderable objects.

VII. The laws, the conſtitutions, and received cuſtoms require however, that to be admitted into certain illuſtrious chapters, or military and other orders, the candidate ſhould be able to prove his quarters; by quarter in heraldry is meant a ſhield or ſcutcheon; ſixteen of theſe are neceſſary to prove nobility by four deſcents, in thoſe ſocieties where ſuch ſort of nobles only are admitted; this term is derived from an ancient cuſtom of placing on the four corners of a tomb, the ſcutcheon of the father, mother, grandfather and grandmother of the deceaſed. There are in Flanders and Germany, tombs that have eight, ſixteen, and thirty two quarters. The authenticity of the thirty two quarters is, however, always very difficult to be proved, and frequently liable to much ſuſpicion; the proof of the ſixteen quarters is abundantly more eaſy, as they do not not go back to thoſe ages when writing was very uncommon. They may without ſcruple of conſcience aſſert upon oath, their nobility of four deſcents by ſixteen quarters, as is the cuſtom; whereas, in the proofs by thirty two quarters, it is frequently neceſſary to admit inſcriptions, epitaphs, and other vouchers of a very equivocal nature.

VIII. The nobleſs form genealogical plans or trees of their families, where the chief, the founder, or the

the first of whom they have any knowledge, is placed at the bottom, as the trunk from whence all the branches shoot that form the tree; at the extremities of these branches are painted the coats of arms of each ancestor in their natural colours, according to the rules of blazonry; so that the youngest or existing branch of the family is at the top of the tree. We sometimes also see, though but rarely, genealogical columns, the fusts of which are in form of a genealogical tree, whose branches that surround the column bear the arms, cyphers or medals of a family. We think we ought not to say more of so dubious a science, and where there is so little certainty of the truth, that it may be properly called the art of hazardous conjectures.

IX. To conclude, the genealogic systems of sovereign and illustrious houses, and the dignified families of modern Europe, are moving pictures, that births and deaths are incessantly changing. The custom of ornamenting our almanacs with these, is highly useful. We have likewise in Germany genealogical tables (especially the manual of M. Schumann, which appears every year at Leipzig) which, being carefully made, furnish every necessary instruction relative to these matters.

CHAP. XVII.

BLAZONRY.

MANY a satirist has roundly asserted that blazonry and physic become sciences merely by virtue of their terminology; and Despreaux says,

Auſſitôt maint eſprit ſécond en rêveries
Inventa le Blaſon avec les Armoiries.

Soon after, man, fruitful in vanities,
Did blazoning and armory deviſe.

OLDHAM.

Others, on the contrary, have ſet too high a value on this art, and pretend to find ſomething marvellous in it. F. Bouhours, the Jeſuit, ſeriouſly aſſerts, that the motto to a coat of arms is alone an abridgment of perfection; and Scohier aſſures us, that the ſtudy of blazonry in an abyſs of knowledge, and that he who ſhall apply himſelf to it for thirty or forty years, will ſtill find that he has ſome thing to learn. F. Meneſtrier, a Jeſuit, has not only formed the beſt treatiſe that we have on heraldry, but has alſo given an account of all the writers on this ſcience, as well as on blazonry and genealogy, in different languages; and he makes their number amount to 300. Every author is poſſeſſed with a good opinion of the ſcience on which he treats, or elſe it is likely he would have choſen ſome other: there are conſequently three hundred vouchers that blazonry is an important ſcience. But they who are diſintereſted and impartial take the mid way between theſe extremes, and ſuppoſe, that if blazonry even does not concur to the emolument of mankind, there are many other ſciences that are in the ſame circumſtance, and that it is at leaſt intereſting to one order of inhabitants, the nobility; that the eſtabliſhment of different ranks in ſociety is neceſſary in a ſtate, and that the knowledge of the origin and diſtinguiſhing marks of the firſt rank among the people, is not a matter of mere indifference: but at the ſame time no ſcience ſhould be eſtimated beyond its real value; and blazonry is certainly inferior to many others, ſeeing it requires ſcarce any faculty of the mind, but memory, and is beſide loaded with a number of barbarous, and frequently abſurd terms.

II. Blazonry,

II. Blazonry, or heraldry, in Latin heraldica, is therefore *the ſcience of diſtinguiſhing and decyphering all ſorts of arms, and of explaining them in their proper and peculiar terms.* The word blazon is derived from the German word blaſen. which ſignifies to ſound a horn or trumpet. Tournaments were anciently held in Germany every third year. The nobles or gentlemen who preſented themſelves at the liſts ſounded a horn, to give notice of their arrival. The heralds, after examining their claim to the title of gentlemen, ſounded their trumpets alſo to inform the marſhals, proclaiming with a loud voice the titles, and deſcribing the arms of thoſe who preſented themſelves. After any gentleman had appeared twice at the tournaments his rank was acknowledged, and they ſounded the trumpet only, without making further inquiry. From thence the word blaſen was uſed to ſignify the practice of examining and deſcribing ſhields and arms in general; of praiſing or cenſuring knights, &c. and the word has ſince remained attached to the ſcience itſelf.

III. By the word arms is therefore meant certain marks of honour expreſſed by various figures and colours, by which the families of thoſe that bear them are diſtinguiſhed, or ſuch as appertain to a whole nation, city or province. Thus the ſeveral reſpectable families among the Plebeians and Patricians, cities and provinces, have their peculiar arms; and thus ſhips hoiſt their flags with the arms of Hamburg, Bremen, Dantzick, &c. Coats of arms are the ſame marks of honour accompanied with devices or cyphers, and are peculiar to noble and illuſtrious families; they are drawn in ſcutcheons or on banners, and were anciently borne on the ſhield, cuiraſs, &c. as they are now on ſtandards, colours, &c. They generally reckon eight different kinds of arms, which are, 1. thoſe of houſes or families; 2 thoſe of dignities or employments; 3. thoſe of conceſſion, adoption, or aggregation; 4. thoſe of patronage, as the cardinals take the arms

of the popes who have raiſed them to the purple; 5. thoſe of pretenſion, or of ſuch countries over which the bearer pretends to have authority; 6. thoſe of fiefs, of domains and ſubſtitutions; 7. thoſe of communities, republics, cities, academies, &c. 8. thoſe of ſucceſſion, which are borne by heirs or legatees. Arms are likewiſe diſtinguiſhed into expreſſive or arbitrary. Blazonry is, as we have already ſaid, the method of decyphering and deſcribing theſe coats of arms.

IV. This ſcience begins therefore by inveſtigating the origin of arms, and for this purpoſe it aſcends to the higheſt antiquity: ſeveral curious reſearches of this nature are to be found in the works of Meneſtrier and Varennius. There are ſome learned men who pretend to diſcover, even in the Old Teſtament, traces of the firſt uſe of arms. They ſuppoſe they were firſt borne on the ſhoe; and the form of the ſhield or coat on which the arms are painted, by its reſemblance to the leather of a ſandal or ſhoe, they ſay confirms this opinion. The authors who have wrote on this ſcience have borrowed the aſſiſtance of the profane hiſtorians of the three ages, and after ſhowing that arms have at all times been uſed as repreſentations of the dignity of birth, the nobility, alliances, employments, and great atchievements of illuſtrious men, they bring the hiſtory of arms down to the preſent times, and ſhow what are the coats of arms that are now borne by all the ſovereign princes of Europe, and even of all the known world: of illuſtrious houſes, of noble families, of countries, provinces and cities, &c. And to a minute deſcription of theſe, they add their figures engraved according to the rules of blazonry.

V. To acquire a juſt knowledge of this art, it is neceſſary to begin with the ſtudy of its terminology, that is, we ſhould learn the terms of blazonry, as well ancient as modern, the number of which is ſo great, that we might eaſily compoſe of them a conſiderable vocabulary, or ſhort dictionary; and the

the more, as it is neceſſary to add the ſignification to each of theſe barbarous terms: for this matter, therefore, we muſt refer our readers to expreſs treatiſes on blazonry, as thoſe of Varennius, Meneſtrier, Andrew Favin, Spelman, Colombierre, Bara, Segoin, Geliot, Philip Moreau, Scohier, and eſpecially to a work intituled, *The art of Blazonry*, or the *Science of Nobility*, &c. publiſhed by Daniel de la Feuille, at Amſterdam, 1695. They will there find the greateſt part of the terms of this ſcience clearly explained.

VI. In the next place it is neceſſary to remark the diverſity of colours in the ſhield, which conſiſt of two metals, four other colours, and two furs. The two metals are Or, and argent, or yellow and white: the four other colours are azure or blue, gules or red, ſable or black, and vert or green, called ſinople, to which is ſometimes added purple or violet. The two furs are ermin and vairy; to which are alſo added counter-ermin and counter-vairy. They ſay in the etymology of theſe denominations, that each of the colours expreſs ſome celeſtial or mundane virtue, as, for example, that red is called gules, becauſe all beaſts by devouring their prey have the gule or throat bloody, or of a red colour; and for this reaſon gules in blazonry denotes valour, intrepidity, &c. It is evident, however, that the moſt natural colours are expreſſed by uncommon and fantaſtic names, merely to render them unintelligible, and by means of quackery to make a ſcience of theſe matters. Theſe colours are repreſented in drawings and engravings by points and ſtrokes in different directions, and ſometimes croſſing each other, as well as by diſtinct ſigns and characters. There are ſtill two other colours in blazonry, which are the natural colours of fruit, animals or plants, and that of carnation or fleſh colour for ſeveral parts of the human body.

VII. The figures that uſually compoſe coats of arms are of three kinds, which are, natural, artificial and heraldic. The firſt conſiſts of repreſen-

tations of all ſort of animals, ſtars, plants, &c. The ſecond of all that art has produced, and that is of uſe in life, as habitable buildings, bridges, columns, furniture, dreſs, inſtruments, tools, military weapons, &c. The heraldic are all thoſe that fill the ſcutcheons at equal and alternate diſtances, of metal and colour, or that have a particular ſituation allotted to ſome part of the arms; and are, Firſt, all the diviſions of the ſhield, as parti per croſs, per chief, pale, feſs, bend dexter, bend ſiniſter, chevron, &c. Second, the chief, the bend, the pale, the bar, the chevron, the croſs, the ſaltier, the orle, &c. Third, the faced, bended, barred, paled, traverſed, checkered, lozenged, &c. Fourth, billets, frets, guirons, lozenges, maſcles, ruſtres, &c. It is proper to obſerve here, that all theſe terms, this jargon of blazonry, was in common uſe in the eleventh century, when that art began to be in vogue, for then the ſaltiers, fuſils, guirons, ruſtres, &c. were parts of the armour worn by knights: and we find no author who has mentioned this art before the year 1150.

VIII. With regard to the manner of ranging theſe figures and colours, the principal rule is, always to put metal upon colour, or colour upon metal; and if any example of the contrary is met with, it is from a particular cauſe which is to be inquired into. The reaſon they give for this rule is, that the ancient dreſs was compoſed of party-coloured ſtuffs ſewed together, or of cloth of gold or ſilver; and that they put pieces of gold and ſilver on the colours, and colours on the gold. Blazonry gives a great number of particular rules for the manner of arranging theſe figures; for quartering and diminiſhing arms, &c.

IX. Coats of arms have likewiſe ornaments that may be called exterior, and are accompanied with marks of honour; ſuch as crowns and coronets, colars of the orders of knighthood, enſigns of employment, ſupporters, the helmet, creſt, and mantle. Crowns and coronets have not been placed on

ſcutcheons

ſcutcheons till within two hundred years paſt: they are the diſtinguiſhing marks of ſovereigns and of the nobility; as pope, emperors, kings, dukes, marquiſes, counts or earls, and barons: theſe crowns or coronets are different for each order of ſovereigns or noblemen. The arms of a knight are ſurrounded by the collar of his order; and the marks of the military orders is a croſs with eight points, which is placed behind the ſhield, the points only appearing. The marks of dignities and employments are, for example, the tiara or triple crown, with the keys, for the pope; the croſs for a biſhop; the baton for a marſhal; the mace, the mortar-piece, &c. The ſupporters are thoſe figures which are placed on the ſides of the arms of ſovereigns and the principal nobility. The helmet is placed over the arms with the crown: the helmet is either open or ſhut, or with bars, and is placed in front, or in profile. The creſt is an ornament or figure that is placed on the top of the helmet; and in the ſame part is likewiſe ſometimes placed a plume of feathers.

X. There is in the laſt place, the pavilion, which covers and ſurrounds the arms of emperors, kings and ſovereign princes, who depend on God alone for their inheritance: it is compoſed of a chapeau or coronet at the top, and a curtain which forms the mantle. Beſides theſe, there is the banner that ſerves as a creſt; cyphers, mottoes, and ſeveral other particular ornaments; of which blazonry explains the origin, etymology, diverſity and intention.

XI. We ſhall conclude this article with obſerving, that the ſcience of blazonry alſo explains, by its rules and in its peculiar terms, the nature of the banners and colours of ſovereigns and ſtates, and eſpecially what relates to the flags of maritime nations. Each nation has its peculiar flag, which is borne by all its veſſels, except they be pirates, who make uſe of all colours to ſurpriſe thoſe that are weaker, or to deceive ſuch as are

ſtronger

ſtronger than themſelves. The two metals, and all the other colours, are uſed in the ſame manner on the flag as on the ſcutcheon. Blazonry therefore deſcribes the colours and arms that belong to each nation, republic, or maritime city, as well in their armies as in their navies.

CHAP. XVIII.

Of PHILOLOGY in General.

AMONG all the follies to which mankind are liable, there is no one more futile or more diſguſtful, than a diſpute about words. Juſt denominations, however, are very neceſſary if we would convey clear ideas of what they are intended to expreſs; it is very eſſential therefore, that the name which is given to each ſcience be ſuch as preciſely expreſſes its nature, and gives it thoſe characteriſtics which diſtinguiſh it from all others. This maxim does not ſeem to have been carefully obſerved by thoſe who comprehend, under the term philology, univerſal literature, who extend it to all ſciences, ſo that each one may there include whatever he thinks proper; as grammar, rhetoric, poetry, antiquities, hiſtory, criticiſm, the interpretation of authors, &c. This ſeems to be not only making ſtrange abuſe of words, but creating confuſion in thoſe matters where too much regularity and preciſion cannot be obſerved. The term philology will not admit of an arbitrary and indeterminate uſe. It is compoſed of the Greek words φιλο and λογος, which imply a love or ſtudy of languages. It appears therefore, maugre all authorities that may be produced, and which in fact form no great argument on this occaſion, that philology is nothing more than a general knowledge of

of languages, of the natural and figurative ſignification of their words and phraſes, and, in ſhort, of all that relates to expreſſion in the different dialects of nations, as well ancient as modern.

II. We ſhall not examine here whether Eratoſthenes, the librarian of Alexandria, who, according to Suetonius, was the firſt that was called a philologiſt or critic, bore that name on account of his being a man of great learning, or becauſe he was highly ſkilful in languages: or whether, in modern times, Juſtus Lipſius, Angelus Politianus, Cælius Rhodiginus, Muret and others, have obtained the title of philologiſts by one or the other of theſe accompliſhments; but as in our ſyſtem we underſtand, by the term *erudition*, the univerſality of the ſciences, and by that of *literature*, all which relates to the knowledge of antiquities, ſo we include, under the term *philology*, a critical knowledge of the languages. This ſcience when juſtly limited is ſo extenſive, that we are obliged greatly to concentre its objects, in order to give the analyſis of it in a ſuccinct form.

III. As we have already treated, in the ſecond book, on grammar, rhetoric, eloquence, poetry and verſification, we have there given thoſe general rules which are applicable to all poſſible languages; and as we ſhall have occaſion hereafter, in the twenty fourth chapter of this book, to explain the principal precepts of criticiſm, we ſhall here confine our obſervation to the languages themſelves, and to thoſe general ideas which philology offers, without leading our readers through all the paths of an immenſe labyrinth.

IV. Language in general may be divided into,

1. *Ancient languages*; which are thoſe that have become extinct with the people who ſpoke them, or have been ſo altered and diſfigured, that they no longer reſemble the languages which were ſpoke by thoſe people.

2. *Oriental languages*; the ſtudy of which is neceſſary in order to the underſtanding of the text of the holy ſcriptures, eſpecially the Old Teſtament.

3. *Learned*

3. *Learned languages*; which are thoſe that are indiſpenſably neceſſary in the ſtudy of erudition, and particularly literature; which, while there were people in the world who made them their common language, were called living; but as no nation now makes uſe of them, they are called dead languages, and are therefore to be learned from books or in ſchools.

4. *Modern languages*, in which are diſtinguiſhed, firſt, the common languages of the European nations, and ſecondly, the languages of the people who inhabit the three other parts of the world.

V. With regard to the languages that were ſpoken by the firſt inhabitants of the world, till the deſtruction of the tower of Babel, there are not now the leaſt traces of them remaining; though ſome zealous theologians pretend that it was the Hebrew, as it is found in the Bible, or at leaſt the ancient Chaldean; but all this is mere conjecture; and it is certain, on the contrary, that every veſtige of thoſe languages has been totally deſtroyed by time. The ancient languages that have been in uſe in the different parts of the world ſince that period, and the knowledge of which, more or leſs imperfect, has come down to us, are,

1. The Chaldean.
2. The Syriac and Eſtrangetic.
3. The Arabic.
4. Coptic or ancient Egyptian *.
5. Ancient Ethiopian.
6. Ancient Indian.
7. Ancient Phænician, which is alſo called the Ionic Phænician.
8. Punic or Carthaginian.
9. Scythian, and the Scythian of the Huns.
10. Cyrillian.
11. Glagolitic.
12. Braminian

* The late M. de la Croſe has made a Grammar and Dictionary of this language, which is in manuſcript in the library of the univerſity of Leyden.

12. Braminian or Bracmanian.
13. Æolian or Æolic.
14. Jacobitian.
15. Celtic.
16. Saracen.
17. Ancient Eſclavonian.
18. Gothic.
19. Hetruſcan.
20. Mangiurian; of which the Maronites, Neſtorians, and ſometimes the Jacobites made uſe.
21. Hieroglyphic.
22. Runic.
23. Ancient Vandalian.
24. Ancient Germanic.
25. Gaulic.

And perhaps ſome others that may be known to philologiſts. To theſe may be added,

26. The different alphabets, idioms, and methods of ſpeaking and writing in the middle age.

VI. Philology is therefore employed in making learned reſearches, not only into theſe languages, but into many others, which we ſhall enumerate in the three following chapters. It preſcribes rules, lays down precepts, points out principles, furniſhes etymologies, and makes all the neceſſary remarks for the underſtanding and attainment of every known language. It ſhows the uſe that may be made of each particular language; in what country, and by what people, it has been ſpoken; and explains, as far as is poſſible, all the obſcurities and ambiguities that attend the ſtudy of each language.

VII. When the alphabet of a language is once diſcovered and well underſtood, we may eaſily attain, or at leaſt with much leſs difficulty, the knowledge of the reſt. Beſide numberleſs philological works, with which each library is crowded, we have, in Germany, a ſmall treatiſe that is very curious and very inſtructive, intitled, The new A. B. C. in a hundred languages: or, fundamental inſtructi-

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ons for teaching the youngeſt ſcholars not only German, Latin, French and Italian, but alſo the oriental and other languages; as well as the pronunciation and knowledge of theſe different languages: Leipſic, publiſhed by Geſner 1743. In this book are contained the alphabets and firſt elements of a hundred different languages, as well ancient as modern. This work was reprinted in 1748, and very conſiderably augmented, under the title of The maſter of the oriental and occidental languages. To this has been added the Lord's prayer, in two hundred languages, ancient and modern, in the characters proper to each, with the dialect or manner of pronouncing the prayer; which contributes greatly to facilitate the attaining an idea of theſe languages. The author of this equally curious and inſtructive book is M. John Frederic Frits; and he was aſſiſted by the Daniſh miſſionary Schultz of Hall. The ſucceſſors of Homann of Nurenburg have alſo publiſhed four geographico philological maps, deſigned by Godfrey Henſel; which bear the following titles: 1. Europa polyglotta, linguarum genealogiam exhibens, una cum litteris, ſcribendique modis omnium gentium: 2. Aſia: 3. Africa; with the ſame title: and 4. America cum ſupplementis polyglottis. The four parts of the world are engraved and coloured on theſe maps; but in every country, inſtead of the names of its cities and provinces, is ſeen the beginning of the Lord's prayer, in the characters uſed in that country; ſo that with a ſingle glance of the eye, we ſee all the languages that are in uſe in all parts of the known world. Theſe maps are highly curious, and have doubtleſs coſt the inventors immenſe labour.

VIII. We have elſewhere remarked, that the books which teach the particular rules of a language are called grammars, rudiments, &c. and thoſe that contain the words and phraſes, dictionaries, lexicons, lexical manuals, vocabularies, &c. Philology ſhews the manner in which theſe books are to be made,

made, and the precautions that are to be obſerved to render them inſtructive and agreeable: the method of treating ſynonymous terms; the gradations that are among words ſeemingly ſynonymous; and many other like matters. It ſhews alſo the reciprocal influence which the genius and manners of a people have on their language; and their language on their general method of thinking; their manners, urbanity and refinement.

IX. But as it is impoſſible to perceive all the force and elegance of the various alluſions, metaphors and compariſons in a language, eſpecially in an ancient language, if we are not properly inſtructed in their manners, cuſtoms, ceremonies, laws, arts, ſciences and profeſſions, and other peculiarities of the nation by whom they have been uſed, and whoſe natural idiom they formed, philology, in order to know the true origin, etymology, and ſignification of the words, terms, and phraſes of a language, remounts to the moſt diſtant ages, and employing all the aids it can receive from literature, it makes uſe of antiquities, numiſmatics, and diplomatics, in fixing the meaning of each term, and mode of expreſſion, and by theſe means renders languages and authors intelligible, clear and agreeable.

X. Thoſe languages, which are no longer in common uſe, can only be learned by books or manuſcripts. But as theſe have come down to us by the means of copying, they have conſequently been frequently mutilated, altered, diminiſhed and diſfigured, by thoſe who have copied them; the text, in general, or at leaſt many paſſages of theſe books and manuſcripts, is unintelligible at the firſt reading. From hence there has aroſe in modern Europe a particular ſcience, that is called the *Criticiſm of Languages*, which makes a part of philology, and is employed, 1. in examining the authenticity and truth of the text; 2. in diſcovering and pointing out the means of correcting the text; 3. in reſtoring ſuch paſſages as have been altered, omitted, or mutilated; 4. in explaining the true ſenſe of the text; and 5. in eſta-

bliſhing

bliſhing a language by theſe means in its full primitive perfection, and making it perfectly intelligible to modern times. The celebrated M. le Clerc has given us an admirable work on this ſubject, intitled *Ars Critica*, in which he explains, with equal genius and ſolidity, the rules of ſound philological criticiſm.

XI. That which is of the greateſt uſe in underſtanding and interpreting an obſcure or imperfect paſſage, or an unintelligible word or phraſe, is *confrontation*. The beſt confrontation is that which is made by comparing an author, book or manuſcript with itſelf; by examining if the ſame word, matter or phraſe, is not repeated elſewhere, or in equivalent expreſſions. This is the moſt certain method, and produces an authentic interpretation. The ſecond method is to confront a writer with his cotemporaries of the ſame nation: and the third conſiſts in comparing him with other authors who have written at different times, but in the ſame language.

CHAP. XIX.

ORIENTAL LANGUAGES.

THO' moſt of the languages we have enumerated in the preceding chapter, and many of thoſe we ſhall mention in the twenty firſt, have been, or are ſtill in uſe in the eaſtern countries, we here underſtand, however, by the term oriental, thoſe only which are eſſentially neceſſary to the underſtanding, and interpreting, in an exegetic manner, the holy writings, eſpecially thoſe of the Old Teſtament; and for this reſtriction of the term we have the authority of a great number of learned men, who by the oriental languages underſtand only the Hebrew,

Hebrew, Chaldean, Syriac, Arabic and Coptic: to which we ſhall add the Samaritan, Rabbinic and Talmudic. Theſe eight languages merit a more particular examen, as they ſerve to eſtabliſh the foundations of the Chriſtian religion, and make a conſiderable part of the ſtudy of a Theologian.

II. The Hebrew, Arabic and Chaldean, reſpectively claim the right of ſeniority, each of them has its advocates, and the point is not eaſy to be decided. Moſt zealous divines are inclined to favour the Hebrew; and there are ſome of them who pretend that it was the language in which God talked with Adam in Paradiſe, and that the ſaints will make uſe of it in heaven in thoſe praiſes which they will eternally offer to the Almighty. Theſe doctors ſeem to be as certain with regard to what is paſſed as what is to come. Some philologiſts give the priority to the Arabic, and others to the Chaldean. This difference is the more difficult to be reconciled, as Moſes was not born till 2464 years after the creation, and in Egypt; that is to ſay, 700 years after the deſtruction of the tower of Babel, when all languages were mixed and confounded; for we have no proof, nor even any account, that the Hebrew was exempted, and preſerved its purity amidſt the general confuſion. There is not, moreover, at this time, any one work of antiquity exiſting that is wrote in Hebrew, except the Old Teſtament, and of that there are even ſome parts in Chaldaic, and words of that and other languages are to be found diſperſed in different parts of it.

III. There is one more remark we muſt here make. The firſt time we find the word *Hebrew* in the Bible, is in the 13th verſe of the xivth chapter of Geneſis; and it is manifeſt that Abraham and his deſcendants took that name from the patriarch *Heber*, the ſon of Salah, and third grandfather of Abraham: it is therefore evident, that in the time of Abraham this name was that of a family, and not of a people who had a ſeparate language. We are therefore to ſuppoſe, that Abraham, and the patriarchs after him,

him, ſpoke the cuſtomary language of the country where they lived; that this language changed by degrees, as all living languages have done and ever will do: that Jacob and his ſons having paſſed into Egypt, they and their deſcendants, under the name of the Children of Iſrael, did not preſerve the language of their fathers in all its purity; but that they mixed with it many expreſſions borrowed from foreign languages, and eſpecially from the Egyptian and Coptic: that Moſes wrote in the Hebrew language, as the children of Iſrael then ſpoke it: that the other books of the Old Teſtament were wrote ſtill later; and that it is almoſt impoſſible for this language to have been preſerved without any alteration.

IV. Notwithſtanding all this, as the theologians are always very ſure of what they ſay, we ſhall believe with them that the Hebrew was the firſt language in the world, and that it was delivered from God himſelf; for theſe learned doctors tell us, that the Almighty taught it Adam as ſoon as he had created him, that he might be able to converſe with God; and that he gave him the power of calling all things by their names: in the ſame manner as in after time the gift of tongues was communicated to the apoſtles on the day of pentecoſt. Albertus in his Hebrew Dictionary finds in each word, in each root, in its letters, and the manner of pronouncing it, the ſignification of that word. Loeſcher, in his treatiſe De cauſis linguæ Hebreæ, carries this matter ſtill further.

V. Nevertheleſs, as we have no Hebrew but what is contained in the Holy Bible, this language muſt naturally be deficient of many words; not only becauſe all the ancient languages, but eſpecially thoſe of the firſt ages, were not ſo copious as the modern; but there were in thoſe times fewer objects to be named; and the ſacred authors moreover had not occaſion to treat on all ſubjects. The Hebrew language however is ſuſceptible of all the ornaments of

of diction, and is very expreſſive. It is not, beſide, ſo difficult to learn as ſome have imagined. The ſtyle of the Pſalms, of the book of Job, and of all that is wrote in a poetic manner, is the moſt difficult to underſtand. That of Iſaiah is noble and elegant, worthy of an author who was of the houſe of David, and the nephew and grandſon of a king. But, notwithſtanding all the labours of the learned for ſo many centuries, we are very far from having a perfect knowledge of the Hebrew language; this inconvenience is the greater, as it gives occaſion to many imperfect tranſlations, which diſfigure the true ſenſe of the original text; and, what is ſtill more, they have founded, on theſe paſſages wrong interpreted, a belief of events that have never arrived in the manner predicted; and even ſometimes religious dogmas. It is to be wiſhed that a ſociety of men, the moſt learned in theſe matters, were formed in order to perfect the knowledge of the oriental languages, and of the Hebrew in particular.

VI. The Hebrew language had originally no vowels. They are marked in the maſſorets by points under the conſonants. This language is wrote and read from the left to the right: it has thirteen letters, which grammarians divide into gutteral, palatic, dental, labial and gingival. They now diſtinguiſh only five vowels in Hebrew, which are the ſame as ours, a, e, i, o, u. But they divide each vowel into two or three; as long ſhort, ſhorteſt. The articles, pronouns, &c. are placed after the ſubſtantive; and the ſame word is ſometimes ſubſtantive, adjective and verb. The punctuation and accent are the objects that require the greateſt attention in the Hebrew language; they count near forty accents, and there are many whoſe uſe is ſtill unknown; they ſerve in general to diſtinguiſh, 1. the period and its members, as the points do in other languages; 2. to determine the quantity of ſyllables, and 3. to mark the tone that is to be obſerved in chanting them. Nineteen of theſe accents are alſo called, by grammarians, *diſtinctivi* or *accentus regii*, and

and the others *conjunctivi*, *ſervi* or *miniſtri*. There is, properly ſpeaking, only one conjugation in this language, which is of itſelf ſimple, but is varied in each verb by ſeven or eight different manners, that form in fact ſo many different conjugations, and give a great number of expreſſions, to repreſent by one word the various modifications of a verb. Theſe are the principal characteriſtics of the Hebrew, as we find it in the HolyScriptures; and which, taken all together, forms a very regular and analogous language.

VII. The *Chaldean* is that which was ſpoken in Chaldea. Some ſay that it is a dialect derived from the Hebrew, and others that the Hebrew is a dialect of the Chaldean. This language has twenty five letters; the forms of which are very different from the Hebrew. It is in like manner wrote from the left to the right.

The *Syriac* is alſo conſidered as a dialect of the Hebrew. It has twenty two letters, which have the ſame names with the Hebrew, but are of very different forms.

The *Arabic*, or the language of the Arabians, is in like manner a dialect of the Hebrew. It has twenty eight letters, the names of which have a good deal of reſemblance to the Hebrew, but their characters are alſo very different.

The *Coptic* is the ancient language of the Egyptians, but mixed in proceſs of time with much of the Greek. We have already ſaid, in the preceding chapter, that the late M. de la Croſe has in a manner re-eſtabliſhed this language, when we ſcarce knew more than the name of it; and that he has compoſed a Coptic grammar and dictionary. F. Kircher, it is true, had before publiſhed a Coptic vocabulary and kind of grammar, but very incomplete. There are thirty two letters in its alphabet, but the characters are almoſt entirely Greek. There has been no book found in this language but tranſlations of the Holy Scriptures, or eccleſiaſtic offices, &c.

VIII

VIII. The *Samaritan* is another dialect of the Hebrew. The Samaritans were Jews, and their city Samaria was in Judea. They followed the law of Moſes with more rigour, more after the letter than the Hebrews. There is a Samaritan copy of the Pentateuch, which differs, indeed, but little from that of the Jews in Hebrew, but is wrote in different characters, that are commonly called Samaritan, and which Origen, St. Jerom, and many other writers, as well ancient as modern, ſuppoſe to be the firſt letters of the Hebrews. There are alſo medals that are called Samaritan; they have Hebrew inſcriptions, in characters different from thoſe of our Hebrew bible, and which are called ſquare Hebrew. For a further account of the Samaritan language, conſult M. Simon in his cuſtoms and ceremonies of the Jews, Eduardi Bernhardi Lexicon Samaritanum, F. Kircher, M. Buxtorff, M. de Spanheim, F. Morin, M. Walton, and a great number of other writers.

IX. The *Rabinic*, or the Hebrew of the Rabbins, is the language of which they have made uſe in their works. The body of it is compoſed of Hebrew and Chaldaic, with divers alterations in the words of thoſe two languages, whoſe ſignifications they have much extended. They have likewiſe borrowed greatly from the Arabic. The reſt is compoſed of words taken for the moſt part from the Greek, with ſome from the Latin, and others from various modern languages, eſpecially that of the country in which each rabbin lived. For we ſhould remember here, that after the return from the laſt captivity, they ſpoke ſcarce any pure Hebrew at Jeruſalem and in Judea, but Greek mixed with ſome Hebraic expreſſions; the Romans afterward entering Paleſtine, and becoming conquerors of that country, ſpoke their own language there: and at laſt the Jewiſh nation was totally diſperſed. We ſhall only add, that the Rabbinic is a very copious language, and that there is ſcarce any part of

ſcience

ſcience of which the Rabbins have not treated, but always with an enthuſiaſm that is natural to them: there have been among them even poets and orators.

X. The *Talmudic* is another dialect or particular idiom of the Hebrew, in which the Talmud, or the book compoſed by the Jews that contains all the explications of their law, is written. This language differs greatly from the pure Hebrew. M. Buxtorff has compoſed a Chaldaic, Talmudic and Rabbinic dictionary. We have alſo a work of the emperor Conſtantine, intitled Clavis Talmudica; and one of Otto, called Vitæ doctorum Miſnicorum; beſide ſeveral others.

XI. We ſhall conclude this article with ſaying a few words concerning the Hebrew characters in general. Theſe are the ancient Hebrew, the modern Hebrew, the ſquare and the Rabbinic Hebrew. The ſquare Hebrew is ſo called from the form of its letters, which are more regularly ſquare, and have their angles better defined than the Hebrew of the Rabbins. The faireſt characters in the ſquare Hebrew, are ſuch as reſemble the characters of the Spaniſh manuſcripts: the next are thoſe of the Italian manuſcripts, and then thoſe of the French and German. Many authors ſay that the ſquare Hebrew is not the true ancient character that the Jews wrote from the origin of their language to the captivity of Babylon, but an Aſſyrian or Chaldean character, which they adopted during their captivity and have ſince retained. The Rabbinic is a character not inelegant, and is formed from the ſquare Hebrew by cutting off the greateſt part of its angles.

CHAP. XX.

Of thoſe LANGUAGES that are called dead, and of PALEOGRAPHY.

LANGUAGES in general, properly ſpeaking, form no ſcience that can enrich the mind with real knowledge, but are to be conſidered as introductions to the ſciences; as keys that open to us the ſanctuaries of erudition. In order to attain the knowledge of antiquity in its full extent, the knowledge of thoſe languages that were then in uſe is of great utility: and properly to judge of modern nations, it is almoſt indiſpenſably neceſſary to be acquainted with the principal languages which are now uſed in the world. There are two languages however, which are called *learned* by way of eminence, and thoſe are the Greek and the Latin. The former of theſe not only enables us to read the maſterly productions of genius of ancient Greece, but alſo to form a true judgment of all its antiquities, and of its different ages, which form the moſt entertaining and intereſting periods for the ſciences and polite arts of all ancient times. The latter affords us the means of underſtanding the original texts of all the admirable works of the moſt celebrated Latin authors, and of becoming acquainted with the city, republic, and monarchy of Rome, as if we had been preſent with them: and of forming a ſolid judgment of thoſe precious Roman antiquities of every kind, that are ſtill remaining among us.

II. But that which has given the Latin an advantage even over the Greek itſelf, that has rendered it indiſpenſable to every man of letters, and has made it the baſis of erudition, is, that during the middle age, and in general in all modern times,

the learned of all Europe have made it their common and univerſal language; ſo that the Latin forms, if we may uſe the expreſſion, the natural language of the ſciences.

III. All that is written in Greek cannot be properly ſaid to be in the ſame language, for we ſhould carefully diſtinguiſh,

(1.) The ancient or literal Greek: an admi able language, in which are wrote the works of Xenophon, Thucydides, Demoſthenes, Plato, Ariſtotle, Homer, Sophocles, &c. works that have preſerved this language in all its purity, and that will make it, with themſelves, immortal. There are, however, ſeveral idioms, or dialects in this tongue, among which, four are reckoned principal, and theſe are, 1. the Attic, which is the moſt eſteemed; 2. the Ionic; 3. the Æolic; and 4. the Doric; which was a kind of ruſtic dialect, and in which are written eclogues, idyls, and other paſtorals. We muſt obſerve by the way, that all theſe four dialects are to be found in Homer, and produce an odd effect in an heroic poem, notwithſtanding the univerſal approbation that is given to this poet. The Greek language is very copious in words, and its inflexions are as various as they are ſimple in moſt modern languages. It has three numbers, the ſingular, dual, and plural, and many tenſes in its verbs, which afford great variety of expreſſion. The uſe of the participles of the aoriſt, and of the preterit, and of compound words, which are very numerous in this language, give it force and brevity without, in the leaſt, diminiſhing its perſpicuity. Proper names have alſo a meaning in this, as in the Oriental languages, and the learned there find likewiſe the character of their origin. The dialect itſelf, or the pronunciation, is ſonorous, ſoft, harmonious and delightful: in a word, the Greek is the language of a polite nation, that had a taſte for all the arts and ſciences.

IV. (2.) The Greek of the middle age. The ancient Greek ended at the time that Conſtantinople became

became the capital of the Roman empire, though there were after that time ſeveral works, and ſome by the fathers of the church, which were wrote in Greek, and with ſufficient purity: but as theology, law, civil and military policy, the alteration of cuſtoms and manners, &c. introduced ſucceſſively a great number of words that were before unknown, theſe novelties by degrees altered and corrupted the language —— The natural elegance of the ancient Greek was no longer to be found. Thoſe men of exalted genius, who conſtantly give a true beauty to a language, were no more. And what could be expected from a barbarous age, and from authors that were even below a moderate capacity?

V. (3.) The modern or vulgar Greek. It commenced at the taking of Conſtantinople by the Turks, and is the language that is now commonly ſpoke in Greece, without any regard to improvement. The wretched ſtate to which the Greeks are reduced by the Turks, renders them indolent, and, by a neceſſary conſequence, ignorant. The policy of the Ottoman Porte does not permit its ſubjects to apply themſelves to ſtudy; and that ſame ſpirit, which has deſtroyed the fineſt monuments of antiquity, which has made, of columns of porphyry and granate, balls for their canons, has cauſed the decadency and total deſtruction of the ſciences. The principal difference between the ancient and vulgar Greek conſiſts in the terminations of their nouns, pronouns, verbs, and other parts of ſpeech. There are alſo, in the modern, many words that are not to be found in the ancient Greek; particles that appear to be expletives, and which cuſtom alone has introduced to diſtinguiſh certain tenſes of their verbs; names of employments and dignities unknown to the ancient Grecians; and a great number of words taken from modern tongues: which altogether form a ſpurious language, a kind of jargon. There is a gloſſary of this language compoſed by du Cange.

VI. (4.) The Greek of the New Teſtament. The Greek of the Evangeliſts and Apoſtles is very different from that of Thucydides, Xenophon, and Demoſthenes. At the time of the birth of our Saviour, Greek was commonly ſpoke in Judea; for after the laſt captivity, the people no longer underſtood Hebrew: their Greek, however, was corrupted, mixed with a great number of Hebraiſms; with words and terms that related to the worſhip, to the laws, policy, manners, and cuſtoms of the Jews; by which means it became a vulgar language, a provincial and rude dialect, in compariſon of the ancient or literal Greek. He that underſtands the New Teſtament will not in conſequence underſtand Homer. It may appear ſurpriſing, that Joſephus, the Jewiſh hiſtorian, who lived at the time of the deſtruction of Jeruſalem, about forty years after the death of Chriſt, ſhould be able to write Greek with ſo much purity and elegance; but he was at once, a courtier, a miniſter, a general and a man of letters; had ſtudied the Greek language, and had ſpoke it at the court of Veſpaſian in Rome. For the ſame reaſon, St. Paul alſo wrote better Greek than the Evangeliſts and other apoſtles.

VII. From all that has been ſaid, it is apparent how much utility attends the ſtudy of the Greek tongue, and how much reaſon the Engliſh have for applying themſelves to it from their early youth. There are, moreover, in modern languages, an infinity of terms in the arts and ſciences, as moſt of thoſe in aſtronomy, mathematics, phyſic, anatomy, botany, and the names of many machines, inſtruments, and other modern inventions, that are either altogether Greek, or derived from it, which renders this language in a manner indiſpenſable to a man of real learning. We cannot, laſtly, determine, if modern nations pronounce the Greek language in the manner that the ancient inhabitants of Greece did; but it is very probable, that if Demoſthenes or Ariſtides were now to come upon the earth, they would be

be very far from underſtanding what our learned men ſhould ſay to them in Greek.

VIII. The Latin is the ſecond of thoſe languages that are called dead. It was firſt ſpoke in Latium, afterwards at Rome, and by means of the Latin church, and of the labours of the learned, has come down to us. The Latin is not an original tongue, but is formed of the Greek, and eſpecially of the Æolian dialect, and of many words taken from the languages of the Oſci, the Hetrurians, and ſeveral other ancient nations of Italy. It has had different periods of improvement and decadency, which form its different ages.

The firſt age comprehends the ancient Latin that was ſpoke in Latium, and cultivated at Rome, from its firſt foundation, under the reigns of its kings, and in the firſt ages of its republic. At the beginning, the Latin tongue was, ſo to ſay, incloſed within the walls of Rome, for the Romans did not commonly permit the uſe of it to their neighbours, or the people they conquered: but when they came to perceive how neceſſary it was for facilitating their commerce, that the Latin tongue ſhould be ſpoke every where, and that all nations, in ſubjection to their empire, ſhould be united by one common language, they then obliged thoſe they conquered to adopt their language. It is eaſy to conceive what muſt have been the original language of a ſet of freebooters, without manners, and without arts or ſciences; this jargon muſt, beſide, have been neceſſarily mixed with the language of the Sabines, from whom they ſtole their wives; and with thoſe of ſeveral other foreign nations whom they had conquered, or who were incorporated with their republic. But in proportion as the Romans became poliſhed, their language became refined. There are but very few works of the firſt age now remaining, among which are reckoned thoſe of Ennius, &c.

IX. The ſecond age of the Latin language began about the time of Cæſar, and ended with Tiberius.

This is what is called the Auguſtan age, which was perhaps of all others the moſt brilliant. A period at which it ſhould ſeem as if the greateſt men, and the immortal authors, had met together upon the earth, in order to write the Latin language in its utmoſt purity and perfection. This age, and the language of this age, are ſo well known, and we have ſo great a number of works produced at this period, as makes it unneceſſary for us to ſay any thing further of it here.

X. The third age begins with the reign of Tiberius. Seneca ſeems to have contributed not a little to have deprived the Latin language of its energy and dignity, and to have ſubſtituted the little tricks of ſtyle in its ſtead, and ſometimes thoſe childiſh expreſſions which the Italians call *concetti*. Even Tacitus appears not to have been quite free from theſe faults; for his conciſe and ſententious ſtyle is not that of the golden age; nor likewiſe is that of the poet Lucian.

XI The fourth age of the Latin tongue is that of the remainder of the middle age, and the firſt centuries of modern times, during which, this language fell by degrees into ſo great a decadency, that it became nothing better than a barbarous jargon. It is to the ſtyle of theſe times that is given the name of low Latin; and, in fact, it was ſo corrupted, altered, and mixed with foreign expreſſions, that M. du Cange has formed a voluminous gloſſary, which contains thoſe words and phraſes only that are uſed in the low Latin, and which we ſhould not be able to underſtand without ſuch helps. What indeed could be expected from this language, at a time when the barbarians had taken poſſeſſion of all Europe, but eſpecially of Italy; when the empire of the eaſt was governed by ideots; when there was a total corruption of morals; when the arts and ſciences were in a manner annihilated; when the prieſts and monks were the only men of letters, and were at the ſame time the moſt ignorant and futile mortals in the world.

world. Under theſe times of darkneſs, we muſt, therefore, rank that Latin, which is called *lingua eccleſiaſtica*, and which we cannot read without diſguſt.

XII. The fifth and laſt age of the Latin tongue is that which began with the ſixteenth century, and was that of Leo X, Charles V, Francis I, Henry VIII of England, &c. A happy period, and ever memorable for the reſtoration of letters, of arts and ſciences, of manners, and of the powers of the human mind, which till then ſeemed to have remained in a perpetual ſtupor. It is neceſſary to remember here, that the art of printing was not invented till about the year 1441; and that the manuſcripts of the ancient Greek and Latin authors were become extremely ſcarce and highly valuable; ſo that but few private perſons were able to procure them, and to ſtudy the Latin of the Auguſtan age. But ſince that time, we have had many Latin works, as well in verſe as proſe, in a ſtyle that we cannot ſufficiently admire, and which, though not altogether ſo pure and elegant as thoſe of the golden age, yet are not much inferior.

XIII. There are, however, in the Latin, and in all dead languages, two great inconveniences which continually attend them, with regard to modern ages. The firſt conſiſts in the pronunciation. As to what concerns the Latin, each nation pronounces it after the manner of its own language, and each of them imagines their pronunciation to be the beſt. It may be proved, however, by many arguments, that no man now upon earth, pronounces Latin in the ſame manner as did Horace and Cicero. The ſecond inconvenience is the deficiency of the Latin language with regard to us, as it has not terms whereby to expreſs thoſe inventions and diſcoveries of every kind that have been made ſince the exiſtence of the Roman empire. There are no Latin words for any of the furniture that ſurrounds us, for three fourths of the diſhes that come upon our tables, for the dreſs we wear, for our inſtruments

of war and navigation, for civil and military employments, and, in a word, for all our daily occupations. It is droll enough to hear our authors call a cannon, bombarda; a peruque, capilamentum; and a button of our cloaths, globulus, &c. Whoever ſhall doubt the propriety of this obſervation, need only read the eſſays that ſome able Latiniſts have made in our days to write gazettes in that language, and they will there ſee the pains thoſe writers have taken, and the ill ſucceſs they have had. We ſhall ſay no more of a language which every ſcholar learns from his infancy, which is taught over all Europe in ſchools and colleges, and of which there are grammars, dictionaries, and other inſtructive books without number.

XIV. Paleography is a deſcription of the ancient manner of writing a language from its origin to the moſt recent time. This denomination is taken from the two Greek words παλαιος *palaios*, and γραφη *graphe*; of which the former ſignifies, ancient, and the latter, writing. Paleography is not confined to the tracing of the various alterations that have been introduced from age to age in the letters and abbreviations of a language, but it likewiſe gives an account of the ſucceſſive changes in the language itſelf, of the corruptions and barbariſms that have been introduced, or of its improvements, of its acquiſitions, and the manner by which it has arrived at the greateſt degree of perfection. In a word, it is the hiſtory of the revolutions of a language, whether ancient, learned or modern. Abbé Pluche has given, in his Spectacle de la Nature, vol. vii a paleography of the French language, which may ſerve as an example, and which we here quote as it is in the hands of every one; who, by conſulting it, may eaſily form an idea of this art.

CHAP.

CHAP. XXI.

MODERN LANGUAGES.

IF we call all the different dialects of the various nations that now inhabit the known earth, languages, the number is truly great, and vain would be his ambition who ſhould attempt to learn them, though but imperfectly. We will begin with naming the principal of them. There are three which may be called originial, or mother languages, and which ſeem to have given birth to all that are now ſpoke in Europe. Theſe are the *Latin*, *German*, and *Sclavonian*. From the Latin are derived the languages of all thoſe nations which inhabit the ſouthern, and moſt weſtern countries of this part of the world. From the German, all thoſe of the nations that inhabit the centre and the northern regions: and from the Sclavonian all the languages of the people who dwell in the moſt eaſtern part of Europe. The Sclavonian is extended even to Aſia; and is ſpoken from the Adriatic ſea to the northern ocean; and almoſt from the Caſpian ſea to Saxony. But it muſt not be imagined from the term Original, which is given to theſe languages, that they have come down to us from the confuſion at Babel without any alteration: No; we have already ſhown, in the preceding chapter, of what languages the Latin was formed. With regard to the German, it may be very juſtly ſuppoſed to have been the ancient language of the inhabitants of Germany, as the names of their divinities and heroes (Mann, Erta, Hermann, &c. appellative names, which ſtill ſignify Man, Earth, Chief of an army) ſeem to confirm that opinion. But it is indubitable, that the ancient German has been mixed and corrupted by the languages of thoſe northern nations which

in the fourth century deluged Europe: and who when they penetrated Italy and Africa, did not merely paſs through Germany as an army that marches in regular order, but remained there a conſiderable time, and mixed with the natives of the country. All theſe Scythian or Celtic people acquired likewiſe in Germany the name of Allamands or Germans; ſome were called Goths, that is, good; others Quades, or bad; others Huns, or dogs; others Normans, or men from the north; and ſo of the reſt. And thoſe nations were from that time known and diſtinguiſhed by theſe denominations.

II. With regard to the Sclavonian, it is to be ſuppoſed that it is in part the ancient language of the Celtes or Scythians, mixed with ſome particular dialects of different eaſtern nations. But be that as it may, theſe three languages appear to have produced the following modern tongues:

(1.) From the *Latin* came,

1. The Portugueſe.
2. Spaniſh.
3. French.
4. Italian.

(2.) From the *German*, or *Allamand*.

5. The modern German, which ſo little reſembles the ancient, that it is with difficulty we read the authors of the fourteenth century.
6. The low Saxon or low German.
7. The Dutch.
8. The Engliſh, in which almoſt all the noun ſubſtantives are German, and many of the verbs French, Latin, &c. and which is enriched with the ſpoils of all other languages.
9. The Daniſh.
10. The Norwegian.
11. Swediſh.
12. Dalecarlian.
13. Laplandiſh.

(3.) From

(3.) From the *Sclavonian*,

14. The Poloneſe, with a mixture of the ancient Sarmatian.
15. The Lithuanian.
16. Bohemian.
17. Hungarian.
18. Tranſylvanian.
19. Moravian.
20. The modern Vandalian, as it is ſtill ſpoke in Luſatia, Pruſſian Vandalia, &c.
21. The Croatian.
22. The Ruſſian or Muſcovite.
23. The language of the Calmacs and Coſſacs.
24. Thirty-two different dialects of nations who inhabit the north-eaſtern parts of Europe and Aſia, and who are deſcended from the Tartars and Huno Scythians. There are polyglot tables, which contain not only the alphabets, but alſo the principal diſtinct characters of all theſe languages.

To all theſe may be added,

25. The modern Greek, or that which is now ſpoken in Greece.
26. The modern Hebrew, or vulgar language of the Jews, which is alſo called the German Hebrew, &c. And,
27. The jargon that is called Lingua Franca.

III. The common languages of Aſia are,

28. The Turkiſh and Tartarian, with their different dialects.
29. The Perſian.
30. The Georgian or Iberian.
31. The Colchic or Mingralian.
32. The Albanian or Circaſſian.
33. The Armenian.

Theſe languages are ſpoke by the Greek Chriſtians in Aſia, under the patriarch of Conſtantinople.

34. The language of the Jews in Perſia, Media, and Babylon.
35. The modern Indian.

36. The

36. The Formoſian.
37. The Indoſtanic.
38. The Malabarian.
39. The Warugian.
40. The Talmulic, or Damulic.

The Daniſh miſſionaries who go to Tranquebar, print books at Hall in theſe languages.

41. The modern Arabic.
42. The Tangutian.
43. The Mungalic.
44. The language of Balabandu, and the Nigarian, or Akar Nigarian.
45. The Gruſinic or Gruſinian.
46. The Chineſe.
47. The Japoneſe.

We have enumerated here thoſe Aſiatic languages only, of which we have ſome knowledge in Europe, and even alphabets, grammars, or other books that can give us information concerning them. There are doubtleſs other tongues and dialects in thoſe vaſt regions and adjacent iſlands, but of theſe we are not able to give any account.

IV. The principal languages of Africa are,

48. The modern Egyptian.
49. The Fetuitic or the language of the kingdom of Fetu.
50. The Moroccan, and
51. The jargons of thoſe ſavage nations who inhabit the deſart and burning regions. The people on the coaſt of Barbary ſpeak a kind of Turkiſh. To theſe may be added the Chilhic language, otherwiſe called Tamazeght: the Negritian, and that of Guinea; the Abyſſinian, and the language of the Hottentots.

The languages of the American nations are but little known in Europe. Every one of theſe, though diſtant but a few days journey from each other, have their particular language or rather jargon. The languages of the Mexicans and Peruvians ſeem to be the moſt regular and poliſhed. There is alſo one called Poconchi or Pocomana, that is uſed in the bay of Honduras and toward Guntimal,

Guntimal, the words and rules of which are moſt known to us. The languages of North America are in general the Algonhic, Apalachian, Mohogic, Savanahamic, Virginic, and Mexican: and, in South America, the Peruvian, Caraibic, the language of Chili, the Cairic, the Tucumanian, and the languages uſed in Paraguay, Braſil, and Guiana.

V. We have already ſaid, that it would be a vain and ſenſeleſs undertaking for a man of letters to attempt the ſtudy of all theſe languages, and to make his head an univerſal dictionary of languages; but it would be ſtill more abſurd in us to attempt the analyſis of them in this place: ſome general reflections therefore muſt here ſuffice. Among the modern languages of Europe, the French ſeems to merit the greateſt attention, as it is elegant and pleaſing in itſelf, as it is become the general language of courts, and even of public tranſactions, which are now commonly treated in French: with this tongue likewiſe we may travel from one end of Europe to the other, without ſcarce having any occaſion for an interpreter: and in this language alſo are to be found excellent works of every kind, both in verſe and proſe, uſeful and agreeable. The other nations of Europe, moreover, find great facility in learning it: the proteſtant refugees of France of both ſexes are diſperſed over all Europe; the late M. Regnard found ſome of them even in the mines of Oſtrabothnia. The French, moreover, are fond of travelling and of living in foreign countries, and the inhabitants of other nations are deſirous of ſeeing France, which ſo well deſerves to be viſited: from whence ariſes an uſeful communication between the French and other nations. We have, beſides, grammars and dictionaries of this language which give us every information concerning it, and very able maſters who teach it: eſpecially ſuch as come from thoſe parts of France where it is ſpoke correctly; for, with all its advantages, the French language has this inconvenience, that it is pronounced ſcarce any where purely but at Paris, and on the banks of the Loire. The language

guage of the court, of the great world, and of men of letters, is, moreover, very different from that of the common people: and the French tongue, in general, is ſubject to great alteration and novelty. What pity it is, that the ſtyle of the great Corneille, and that of Moliere, ſhould already begin to be obſolete, and that it will be but a little time before the inimitable chefs d'œuvres of thoſe men of ſublime genius will be no longer ſeen on the ſtage! The moſt modern ſtyle of the French, moreover, does not ſeem to be the beſt. We are inclined to think, that too much conciſion, the epigrammatic point, the antitheſis, the paradox, the ſententious expreſſion, &c. diminiſh its force: and that by becoming more poliſhed and refined, it loſes much of its energy.

VI. The German, Italian and Engliſh languages, merit likewiſe a particular application. They have many real and great excellencies, and are not deſtitute of natural graces. Authors of great ability daily labour in improving them, and what language would not become excellent were men of exalted talents to make conſtant uſe of it in their works? If we had in Iroquois, books like thoſe which we have in Italian, Engliſh and German, ſhould we not be tempted to learn that language? How glad ſhould we be to underſtand the Spaniſh tongue, though it were only to read the Araucana of Don Alonzo D'Ercilia, Don Quixotte, ſome dramatic pieces, and a ſmall number of other Spaniſh works, in the original: or the poem of Camoens in Portugueſe. The other languages of Europe have each their beauties and excellencies. Happy would he be that could know them: but how many other things are there more neceſſary to be known than languages?

VII. The greateſt difficulty in all living languages conſtantly conſiſts in the pronunciation, which it is ſcarce poſſible for any one to attain unleſs he be born or educated in the country where it is ſpoke: and this is the only article for which a maſter is neceſſary, as it cannot be learned but by teaching, or by

by converſation: all the reſt may be acquired by a good grammar and other books. In all languages whatever, the poetic ſtyle is more difficult than the proſaic: in every language we ſhould endeavour to enrich our memories with great ſtore of words *(copia verborum)* and to have them ready to produce on all occaſions: in all languages it is difficult to extend our knowledge ſo far as to be able to form a critical judgment of them. All living languages are pronounced rapidly, and without dwelling on the long ſyllables (which the grammarians call *moram)*: almoſt all of them have articles which diſtinguiſh the genders: all the European languages are wrote from the left to the right, and almoſt all the Aſiatic from the right to the left.

VIII. Thoſe languages that are derived from the Latin have this further advantage, that they adopt without reſtraint, and without offending the ear, Latin and Greek words and expreſſions, and which, by the aid of a new termination, appear to be natives of the language. The privilege is forbid the Germans, who in their beſt tranſlations dare not uſe any foreign word, unleſs it be ſome technical term in caſe of great neceſſity. Our moſt ſcrupulous tranſlators would gladly make uſe of the word *menuet*, if they were not fearful of appearing ridiculous.

IX. To conclude; philology is yet deficient of one very important invention; and that is, an univerſal language, or rather an univerſal character, which each nation may read and comprehend in their own language. After like manner, as all European nations underſtand the figures and calculations of each other; and as the Chineſe and Japaneſe expreſs their thoughts by the ſame characters, ſo that theſe two nations can read each others writing, though their languages are very different. The late baron Leibnitz was ſo far from believing this invention impoſſible or impracticable, that he employed himſelf aſſiduouſly to the ſtudy of it: and it is to be imagined

imagined that his death deprived Europe of ſo important a diſcovery.

CHAP. XXII.

DIGRESSION ON EXERCISES.

THE principal intention of this work being to ſerve as a guide to youth in the carreer of their ſtudies, and eſpecially to give them ſome ſalutary advice for the employment of that precious time which they devote to the academy and univerſity, the reader will not be ſurpriſed to find, in this and the three following chapters, a very brief analyſis of thoſe exerciſes, arts and ſciences, of which a man of letters ought at leaſt to know the names and firſt principles, though they do not directly appertain to the ſyſtem of general erudition: of thoſe arts, which may be even called frivolous, but which the wiſeſt legiſlators have eſtabliſhed for the improvement of mankind.

II. How uſeful, how agreeable ſo ever ſtudy may be to the mind, it is very far from being equally ſalutary to the body. Every one obſerves, that the Creator has formed an intimate connexion between the body and the mind; a perpetual action and reaction, by which the body inſtantly feels the diſorders of the mind, and the mind thoſe of the body. The delicate ſprings of our frail machines loſe their activity, and become enervated; and the veſſels are choked by obſtructions when we totally deſiſt from exerciſe, and the conſequences neceſſarily affect the brain: a mere ſtudious and ſedentary life is therefore equally prejudicial to the body and the mind. The limbs likewiſe become ſtiff; we contract an aukward, conſtrained manner; a certain diſguſtful air

air attends all our actions, and we are very near being as diſagreeable to ourſelves as to others. An inclination to ſtudy is highly commendable; but it ought not however to inſpire us with an averſion to ſociety. The natural lot of man is to live among his fellows: and whatever may be the condition of our birth, or our ſituation in life, there are a thouſand occaſions where a man muſt naturally deſire to render himſelf agreeable; to be active and adroit; to dance with a grace; to command the fiery ſteed; to defend himſelf againſt a brutal enemy; to preſerve his life by dexterity, as by leaping, ſwimming, &c. Many rational cauſes have therefore given riſe to the practice of particular exerciſes, and the moſt ſagacious and benevolent legiſlators have inſtituted, in their academies and univerſities, proper methods of enabling youth, who devote themſelves to ſtudy, to become expert alſo in laudable exerciſes.

III. By the term exerciſes, we underſtand thoſe arts in which a man cannot acquire the leaſt ability without the dexterity of the body; and conſequently they are to be attained by practice only. Such are,

1. Dancing.
2. Riding.
3. Fencing.
4. Leaping.
5. Wreſtling.
6. Swimming.
7. Shooting.
8. Games of addreſs, &c. To which may be added,
9. The art of drawing and raiſing fortifications on the ground; that of turning; of forming and poliſhing optic glaſſes, &c.

IV. We ſhall ſee, in the twenty-fifth chapter of this book, that many ſovereigns have founded particular academies where theſe exerciſes are taught, either ſolely to the young nobility and gentry, or to the citizens in general: or that they have appointed maſters in the colleges for the ſame purpoſe. Theſe arts cannot certainly be learned without maſters; and

and it is no ſmall advantage to meet with ſuch as proceed on clear and ſolid principles. Every one who applies himſelf to the ſtudy of the ſciences, would do right well to ſet apart ſome hours in the day for exerciſe; and ought not to regard thoſe hours as loſt, but as employed in recreations that are even more uſeful than agreeable.

V. The laſt method of expreſſing our thoughts, the ſentiments and paſſions of the mind by means of the ſight, is in the dance; ſee vol. ii. chap. xii. Almoſt from the firſt accounts we have of mankind by hiſtory, we are told of their dancing: we muſt not imagine, however, that the dances of the firſt inhabitants of the world, or all thoſe of ancient nations, were like ſuch as are practiſed in our days: for we cannot ſuppoſe that when the king and prophet David danced before the ark, he did it in the ſtep of a minuet or country dance, as that would preſent a very ſtrange idea, and not very compatible with our notions of the propriety of manners. We ſhould not have a very high opinion of a king of France or Spain, for example, who ſhould dance before the hoſt in a religious proceſſion, and in the face of all the people. The dance was, among the ancients, ſometimes a religious ceremony; and it is ſaid in Eccleſiaſtes, that *there is a time to dance.* We have already remarked, in the chapter on declamation, that the Greeks uſed the word *orcheſis*, and the Latins that of *ſaltatio*, in a much more extenſive ſenſe than we do that of dancing; and that the theatric declamation, accompanied by artificial geſtures, and a determinate expreſſion, was there included; as well as the art of mimics and pantomimes, &c The tranſlators meeting with the word *orcheſis*, ορχησις, and the verb ορχεω, from whence alſo is derived the term orcheſtra, and *ſaltatio*, ſaltare, or other equivalent terms; and finding themſelves embarraſſed by the indigence of modern languages, and the diverſity of our cuſtoms, have expreſſed them by the words dance and dancing; though theſe convey an idea far more confined. We may, moreover, very

very eaſily conceive, that the theatric declamation, as well for the voice as the geſture, might be expreſſed by notes on a ſcale, and that after the manner of muſic they might preſcribe the elevation of the voice, or the motion of the hands, by the placing of theſe notes, and determine their duration by proper marks. Our modern chorographies (of which we ſhall preſently ſpeak) moreover confirm this idea.

VI. But without making further inquiry after matters that are now quite out of uſe, and conſequently objects of mere curioſity, let us examine the nature of modern dancing, by which we underſtand "the art of expreſſing the ſentiments of the mind, or the paſſions, by meaſured ſteps or bounds that are made in cadence, by regulated motions of the body, and by graceful geſtures; all performed to the ſound of muſical inſtruments, or of the voice:" and which forms at once an exerciſe agreeable to the performer, and pleaſing to the ſpectator. For we muſt not imagine, with the vulgar, that dancing conſiſts of a jumble of freaks and gambols. The dances of people of education always expreſs ſome idea: and it was ſaid of Mlle. Salé, with more propriety, perhaps, than is commonly imagined, *that all her ſteps were ſentiments.* Every minuet forms a kind of pantomime, which deſcribes to the eyes an amorous intrigue. Two lovers ſalute, they amorouſly regard each other, they give their hands, they ſeparate, they reproach, renew their love by preſenting their open arms, they at laſt give their hands, and again ſalute in token of reconciliation. It is the ſame of all other noble and graceful dances. There is in French a charming little treatiſe, known by the title of "Characters of the dance and of the lovers," where poetry, muſic, and the dance, very happily concur to expreſs the various characters and ſentiments of thoſe who are under the dominion of love.

VII. Modern

VII. Modern dancing is divided into that of the theatre and that of ſociety. Theatrick dancing conſiſts, 1. of the performance of a ſingle dancer: 2. of dances by two, three, four, &c. 3. of complete ballets, where the chief dancers ſometimes perform alone, and ſometimes with the chorus of figure dancers: 4. a dance of two, three, &c. with a pantomime ballet; by which is expreſſed ſome fact in real or fabulous hiſtory; or ſome other deſign, by the dance and by geſtures. We have ſeen *chefs d'œuvres* of this kind in the ballet of Pygmalion, or the animated ſtatue; in the ballet of the Roſe; in that of Boreas and Zephyrus, and in many other highly ingenious dances. The invention and compoſition of theſe dances belong to the ballet-maſter, who ſhould conſtantly conſult the poet in his choice of ſubjects, for the dances of an opera or other dramatic piece. It is inſufferable to a man of any taſte, to ſee in the Italian operas, ballets that have ſcarce ever the leaſt relation to the muſical drama: the opera of Titus, for example, is terminated by a Chineſe ballet; a very grave and tragic ſtory ſhall be interlarded with a dance of gay, ſportſul ſhepherds. This is to join contrarieties and to produce monſters.

VIII. To expreſs the different characters of the perſons who compoſe a ballet, or any other theatric dance whatever, the ſubjects they are to repreſent, and the ſentiments they are ſuppoſed to entertain, the maſter of the ballet makes uſe of the different modes or characters in muſic, and the ſteps that are appropriated to each mode; as thoſe of the ſaraband, courant, louvre, &c. for the grave and ſerious, and thoſe of the minuet, paſſepié, chaconne, gavot, rigaudoon, jig, &c. for the gay, lively or comic. All theſe are comprehended under the name of the high dance, and are always accompanied by a graceful motion of the arms. The art of adapting each of theſe ſteps, ſo as happily to expreſs the various ſentiments or emotions of the

the mind, forms the talent of the ballet-maſter, and is the greateſt merit in the compoſition of a dance.

IX. Formerly there were ſcarce any dances exhibited on the theatre but the pavan, of which we ſhall preſently ſpeak, and thoſe that do not riſe from the ground in diſplaying the natural graces, either by the manner of the ſtep or in the attitude: the women eſpecially danced only after this manner; but ſince M. Durpré, Mlle. Camargo, and their competitors, have ſhown that the high dance, the noble and graceful, is ſuſceptible of leaps or bounds, and of entrechats or capers of ſix or eight, the entrechat en toarnant, the ail de pigeon, the gargouillade, and many other high ſteps (which muſt be ſeen to be underſtood) the theatric dance is become more lively and brilliant; and the extraordinary abilities of modern dancers have afforded the maſters of the ballet opportunity of greatly varying their ſubjects, of ſurpriſing the ſpectator to a greater degree, by conſtantly preſerving the graceful in the attitudes, and even in the moſt difficult ſteps.

X. They always diſtinguiſh, however, in theatric dancing, the high and the low, the noble and graceful, and the ſerious dance; the high, the grand, and the low comic, the antic dance, the pantomime, &c. Every dancer ſhould apply himſelf to ſome particular rank of dancing, and there endeavour to excel, according to the extent of his talents. But there are many who can never riſe to any conſiderable rank in their profeſſion, their utmoſt abilities only enabling them to figure in the chorus, from whence they are called figure dancers. The tumblers and rope dancers are not worthy to be mentioned here, as there is no talent required in their performances, but merely the dint of practice.

XI. With regard to the dance of ſociety, the manner of it is greatly altered in Europe. Formerly, for example, they danced in France and elſewhere

elſewhere the pavan, a grave dance that came from Spain; wherein the dancers made a ring by paſſing one before the other, like peacocks with their long tails. The noblemen performed this ſerious dance with a cap of ſtate and a ſword; the judges in their long robes, the princes in their mantles, and the ladies with the tails of their robes trailing behind them. This was what they called the grand ball. Such gravity would appear highly comic in our days, as all affectation is now laid aſide, and nothing is called ſerious but what is really ſo: ſuch mimickries of the majeſtic, therefore, as theſe, would be regarded as childiſh and treated with contempt. In the time of Lewis XIV. they ſtill danced at court and at Paris, amiable vainqueurs, paſſepiés, ſarabands, courants, &c. But all theſe grand matters have been diſmiſſed, and conſigned to the wardrobe of ancient gallantry; from whence, however, they may be one day again brought forth, by inconſtancy and by the love of novelty. The modern practice of dancing is confined to the minuet and contre dances or country dances either French or Engliſh. In Germany they ſtill ſometimes dance allemandes, ſuabeans, polonese, &c.

XII. By Choregraphy is meant the art of noting on paper the ſteps and figures of a dance, by means of certain characters invented for that purpoſe, which are peculiar to this art, and are adopted by moſt nations. The underſtanding of theſe requires an expreſs ſtudy. They call the deſcription of a dance, whoſe ſteps are expreſſed with the notes of muſic, orcheſography. Thoinet Arbeau printed, at Langres in 1588, a curious treatiſe on this matter, which he intitled Orcheſography; and he was the firſt who expreſſed the ſteps of the dances of his time by notes, in the ſame manner that ſongs and airs are noted. He was followed by the famous Beauchamp. We have ſeveral books of Engliſh country dances where the choregraphy is placed under the airs. Dancing can be learned only by practice; by the aid of a good maſter, and by

by imitating thoſe excellent dancers who are to be met with in the great world. They who would excel in dancing ſhould take particular care in their youth not to contract any bad habits, any ſteps or attitudes that are aukward, conſtrained or affected. In the laſt place, dancing is a matter of agility, an exerciſe that requires natural talents, which are called forth and cultivated by an able maſter; and who, at the ſame time that he teaches his art, enables his pupils to deport themſelves in ſociety with grace, with eaſe and dignity.

XIII. Pantomimes are repreſentations of thoſe characters, manners, ſentiments, actions and paſſions of mankind, which may be made the ſubject of a comedy or other theatric performance; and theſe repreſentations are exhibited by actors, who expreſs their meanings by looks and imitative geſtures, without the aid of words. The word mime is Greek, and ſignifies an imitator, and the word pan means all or all things; ſo that the compound term pantomime implies an imitator of all things. This term is now uſed for the repreſentations themſelves; and the performers of theſe comedies, which are called mimes or pantomimes, have been named mimographiſts. The ancient hiſtorians, rhetors, grammarians and critics, give marvellous accounts of the performances of theſe mimes and pantomimes. Caſſiodorus calls them men whoſe eloquent hands had, ſo to ſay, a tongue at the end of each finger. But when they come to particulars, and give examples of their performances, we ſee that they were little better than trifles. The following is an inſtance recorded by Macrobius in his Saturnalia: "Hilas, the ſcholar and competitor of Pylades, who was the inventor of pantomimes, executed after his manner, before the Roman people, a monologue, which ended with theſe words, *Agamemnon the great.* Hilas, to expreſs thoſe words, made the geſtures of a man who would meaſure another that was greater than himſelf. Pylades cries out to him from among the people,

people, *My friend, you juſtly make your Agamemnon to be a man of great ſtature, but not a great man.*" The people demanded that Pylades ſhould inſtantly perform the ſame part; and the people were obeyed. Pylades then repreſented by his attitude and geſtures, the appearance of a man plunged in profound meditation, in order to expreſs the proper character of a great man. As if a man of a moderate or even a low capacity was not ſometimes rapt in profound meditation. The people however cried out a miracle, and ſhouted applauſe. What a pitiful example is this! Not that we imagine another actor could have done better in this inſtance than Hylas or Pylades, but we think that matters like this, and ſtill leſs ſcenes of ſentiment, can never be well expreſſed merely by attitudes or geſtures; and that it is a folly to attempt it, or to be pleaſed with ſo imperfect an expreſſion.

XIV. The Romans, however, were ſo charmed with theſe performances, that the two great pantomime rivals, Pylades and Bathyllus, and their moſt famous ſucceſſors, were ſometimes well nigh diſtracting the empire by the parties they occaſioned among the people. All theſe pantomime buffoons were at the ſame time nothing better than miſerable eunuchs, who, to make their performance ſtill more ridiculous, acted with a maſk, and conſequently could expreſs nothing of that continual alteration which ariſes in the countenance. In proceſs of time theſe geſtures were accompanied by indecent expreſſions, witneſs the mimes of Laberius, which were licentious comedies, and which carried theſe exhibitions to the heighth of extravagance.

XV. A man of genius in the preſent age, M. Rich of London, undertook to re-eſtabliſh theſe pantomimes of the ancients on his theatre; to ſupply what was deficient, and to give them the utmoſt perfection of which they ſeemed capable. He made choice of happy ſubjects for theſe repreſentations; he laid aſide, with good reaſon, the maſk;

maſk; he collected the moſt able actors; he ſupported the repreſentation, from the beginning to the end, by an accompanyment of diverſified and very expreſſive inſtrumental muſic; to all this he added dances, the ſtriking power of decorations, and the almoſt miraculous power of machinery. By the aſſiſtance of all theſe reſources he has at length made the pantomime an amuſing entertainment. He has been ſince imitated by M. Nicolini an Italian, at Brunſwick. We have ſeen with great pleaſure, the birth of Harlequin; Harlequin in the mines of Hartz; and many other charming pieces of this kind: but as theſe performances ſpeak more to the ſenſes than to the underſtanding, we cannot ſee them very often notwithſtanding their charming variety.

XVI. In the laſt place; there are ſometimes dances performed by marionetts, which are puppets that are moved by ſprings, and while they are in motion appear to be animated. Theſe are alſo occaſionally uſed by private and reſpectable companies in the performing of ſome farce, or other dramatic piece. Repreſentations of this ſort are made on a ſmall theatre, agreeable to the ſize of the marionetts. The operator who directs their ſprings is concealed behind the ſcenes, ſo that the wooden actors only appear, and who frequently imitate nature to a remarkable degree. This is an entertainment in fact trivial and imperfect enough, and where a certain perſonage, known by the name of Punchinello, is the principal character; and who by his blunders, and ſometimes by his droll ſatires, contributes not a little to diſſipate the ſpectators ſpleen; while the ſublime dramas, eſpecially thoſe of the crying kind, plunge him into more melancholy.

XVII. Though there are in all languages many excellent treatiſes on the art of *horſemanſhip*, as thoſe of the duke of Newcaſtle, baron Hochberg, M. Pluvinel, de la Gueriniere, &c. yet this exerciſe can never be well learned but in the menage or

riding ſchool, under the direction of an able maſter, and by riding of managed horſes, as well in their natural as artificial paces. To ſit a horſe gracefully, to make him conform to all our deſires, and to avoid all thoſe accidents to which riding is liable, are the three principal points that are propoſed by learning this art.

XVIII. The art of *fencing* is likewiſe to be learned from a maſter, and by exerciſing in a ſchool; the maſter is commonly aſſiſted by a prevot or ſub-maſter. It is under this direction that the ſcholar learns, by the uſe of files, the proper manner of holding the ſword, and of making the various thruſts, as tierce, quart, ſecond, &c. with rapidity and ſecurity; as well as the method of parrying all thruſts that can be made at him. *To give, and not to receive* is the motto of a fencing maſter. There is, in Italian, a treatiſe by M. Salvatore, *of the theory and practice of fencing:* and a celebrated work in French, by M. Givald Thibault, intitled *the academy of the ſword*; as well as ſeveral others that have appeared ſince.

XIX. *Vaulting* is an exerciſe by which we learn to perform all feats of the body with eaſe and addreſs; as leaping into the ſaddle, or diſmounting a horſe in a like manner, or aſcending ſome great eminence with dexterity, &c. The maſters of this art make uſe of a wooden horſe; of a long ſloping table, covered with ruſhes or ſuch like matter, and of ſome other machinery, for the convenience of their ſcholars, and for preventing them from unlucky accidents; which might frequently happen in ſo dangerous an exerciſe.

XX. *Wreſtling* is an encounter by two men without weapons, in order to try their ſtrength, and to endeavour to throw each other on the ground. This was a famous exerciſe among the ancients, and we ſtill ſee the cruel and diſguſtful remains of it among the Engliſh. But this exerciſe is ſo violent, ſo dangerous and repugnant to humanity, that far from exhorting youth to the practice

tice of it, we cannot but endeavour to inſpire them with an averſion to it. A wreſtler by profeſſion, and a ſpectator who is pleaſed with ſuch encounters, are commonly two perſons equally deſpicable.

XXI. The art of *ſwimming*; or the method of ſuſtaining the body on the water by the motions of the arms and the legs, and by properly holding the breath. This exerciſe is alſo very dangerous, but at the ſame time very healthful, ſeeing that it unites the advantages of a bath with thoſe of exerciſe: it is, moreover, very uſeful as it may ſometimes ſave the life or honour of a man. Pieces of cork or bladders may aſſiſt thoſe who are learning to ſwim, but theſe are weak ſecurities, and on which, therefore, much dependence ought not to be placed. A boat near at hand, and an able ſwimmer by his ſide, afford the learner of this exerciſe the beſt ſecurities, and the moſt confidence where there is a natural timidity. The greateſt accompliſhment in this art is to be able to dive, and to remain under the water, to fetch matters from the bed of a river or the ſea, and to riſe again with velocity to the ſurface of the water. M. Thevenot has publiſhed a curious work, intitled the art of ſwimming, illuſtrated by figures. Everard Digby, an Engliſhman, and Nicolas Wireman, a Hollander, have alſo given precepts relative to this art.

XXII. The art of *ſhooting*, whether with the ſpring bow, the croſs bow, the muſquet, or fowling piece, &c. at a mark, at a wooden bird, or in the chaſe, is likewiſe not to be neglected. This is an exerciſe that may be of the greateſt utility in life, and depends much on a ſharp ſight, a ſteady hand, and on practice, which gives a proficiency in all things.

XXIII. The *games* of *addreſs*, as the dexterity in running at the ring; in the combats of the Spaniſh bulls; in winter upon the ice with ſkates; at the mall, tennis, bowls, billiards, and numberleſs other games that are practiſed in different parts of Europe, are not ſo frivolous as they may to ſome

appear. Theſe games conſtantly afford a ſalutary exerciſe to the body, render a man active and adroit, and better diſpoſed for more ſerious occupations. Great care, however, ſhould be taken by youth not to give themſelves up to theſe, and thereby loſe that precious time of which every man of letters ought to be ſo thrifty and even avaritious.

XXIV. In the laſt place, the art of drawing and raiſing fortifications on the ground; that of turning wood, ivory, mother of pearl and even metals; that of poliſhing glaſſes, and ſetting them for optical inſtruments, &c. all theſe and many other like matters, belong rather to uſeful arts than exerciſes. It is true, a man of ſedentary life may apply himſelf to them by way of relaxing his mind and exerciſing his body, but theſe arts are to be learned of thoſe who make them their profeſſion; it is ſufficient for us juſt to mention their names and thereby recall them to the readers memory.

CHAP. XXIII.

DIGRESSION on certain ANOMALOUS ARTS and SCIENCES, or ſuch as do not directly appertain to Erudition.

ACCORDING to the general idea, and the definition we have given of Univerſal Erudition, at the beginning of this work, the more extenſive any man's knowledge is, the more Erudition he may be ſaid to have. We have already remarked, however, that there are ſeveral ſciences which do not directly appertain to the ſyſtem of Erudition; and

and it is of theſe ſciences and arts, that we here propoſe to ſay a few words; not ſo much with a view of making their analyſis, and thereby confounding them with thoſe that rightly belong to our ſyſtem, as to ſhow, that though we have not forgot them, yet we think, that from their nature they ought to be excluded, and not confounded with thoſe that rightly appertain to Erudition, and thereby reduce our ſyſtem to a chaos. We ſhall therefore barely mention them, and leave thoſe who may have particular reaſons for thinking them worthy of their ſtudy, to apply to ſome good treatiſe, or to the practice of them; and this we the rather do, as moſt of theſe arts and ſciences are not the fruits of genius, but merely employments of the judgment and the memory: are founded on experience, and conducted by the aid of the mathematics, or ſome other ſcience of which we have already treated, or elſe are ſubordinate to, and make a part of politics.

II. (1.) *The conduct of a war* requires the union of the theory of that art, with the practice. Now as that art is included in thoſe which concur in the ſcience of government, we have already mentioned, in the chapter on politics, the illuſtrious names of thoſe great men who have reduced it to a ſyſtem, and have laboured in teaching it to the public. It is in theſe ſchools that they who are ambitious of ſhining in the fields of Mars, are to ſeek for inſtruction. He only, who joins to a fruitful genius, conſummate experience, and a ſolid theory, deſerves the name of a great general.

III. (2.) *The marine*, taking that term in its full extent, and in the manner which a miniſter of that department, or an admiral, ought to underſtand it, is a ſcience that comprehends, and ſuppoſes a maſterly knowledge of many other arts and ſciences. It is divided into four general parts, which are. 1. the knowledge of all the ſtores, arms, ammunition, and other matters neceſſary to a ſhip; and with

which the magazines and yards belonging to the admiralty ought to be provided. 2. Naval architecture; which teaches the method of conſtructing all ſorts of veſſels or ſhips. 3. Steerage, or the art of conducting a veſſel on the ſea. And 4. The art of evolutions, which ſhews the method of commanding a number of ſhips together, as ſquadrons or fleets. We do not know of any complete ſyſtem, that treats of all theſe four parts together, but there are a great number that treat of them ſeparately.

IV. (3.) *Commerce*; which comprehends vaſt knowledge, and forms a ſcience that is very intricate, and highly important. Many celebrated authors have endeavoured to reduce it to a ſyſtem, and have wrote very inſtructive treatiſes relative to it. The grand hiſtorical and political treaſury of the flouriſhing commerce of the Dutch is a very curious work; the firſt chapter contains an intereſting hiſtory of the commerce of all Europe. The works of M. Savary, eſpecially his great dictionary; the elements of commerce; the political eſſay on commerce, by the late M. Melon: and many other works which are daily appearing in the commercial ſtates, will greatly facilitate the knowledge of theſe matters. This ſcience, however, makes no part of Erudition, properly ſo called.

V. (4) *Coining*, or the making of money, requires alſo various knowledge, the union of which forms a very complex art. The knowledge of all metals, their intrinſic and numerary value, their nature, the degrees of their ductility, the proportion they bear to the exchange, their allay, &c. form the preliminary ſcience of a good maſter of the mint, who is not ſo common a character as ſome may imagine. He muſt likewiſe underſtand the art of founding metals, of forming them into ingots or wedges, of reducing them into planchets, or pieces fit to receive the ſtamp, and the manner of giving them their proper impreſſion, either by the hammer, or the mill. He ſhould alſo inſpect the refining, aſſaying, plating, graving of the dyes, &c. There

are

are but few good books on this important ſubject, or even on the ſeveral articles of which it is compoſed.

VI. (5.) *Mineralogy*, or the art of working mines, whether of metals, ſtones, foſſils, &c. forms alſo an extenſive ſcience, and one that is daily improving by practice, and which practice men of ability now endeavour to reduce into a theoretic ſyſtem, by thoſe diſcoveries which they are inceſſantly making of new principles and new inventions. There have been hitherto but few good books wrote on this ſubject: however, the directors of mines, and miners themſelves, of all the countries of Europe, readily communicate to each other their knowledge and their diſcoveries. There is a terminology altogether peculiar to this art, and which being unintelligible to all but miners, requires a particular ſtudy.

VII. (6.) *The venery*, which comprehends not only the art of hunting beaſts and fowls, the method of knowing their tracks, and fumets or dung, of defeating their artifices, and of regulating the attendants on the chaſe, as the huntſmen, hounds, &c. but alſo the knowledge of woods and foreſts, of what relates to their growth and preſervation; the uſe of the ſeveral kinds of trees they produce, &c. There are numberleſs authors in all languages, who have wrote on the venery, at the head of whom is the emperor Frederic II. A peculiar terminology forms alſo an eſſential article in this art.

VIII. (7.) *Political economy*, as well for the city as the country, has been reduced for ſome time paſt, in Germany, into a particular ſcience: a number of authors have wrote large works on it, and, in ſome univerſities, profeſſors have been eſtabliſhed who make complete courſes in it, under the title of *collegium œconomicum, urbanum & ruſticum*. It happens, however, unfortunately, that theſe profeſſors are commonly men who in their ſtudies diſcuſs thoſe matters in a methodical manner, which the huſband-

man, the ſhepherd, and the fiſherman, learn far better, though more ſlowly, by a daily practice: the rules theſe profeſſors give, are, moreover, ſcarce ever applicable out of their own neighbourhood; for there are not under the ſun, any two climates and ſoils perfectly alike.

IX. (8.) Flora and Pomona concur to enrich and decorate our lands, and theſe goddeſſes have produced among us the *art of gardening*, which has two parts: the firſt comprehends the theory and practice of pleaſure gardens; and the other regards in like manner, fruit gardens, orchards, kitchen gardens, &c. There are very pleaſing treatiſes on this art, as thoſe of Alexander Blond; M. de la Quintinie; the Solitary Gardener; and many others. The hortulan art was ſo far improved during the reign of Lewis XIV, and under the direction of M. le Nautre, that we almoſt deſpair of ever ſeeing it carried to a greater degree of perfection. The German gardeners, however, have ſhown, that in producing forward fruit, they have the priority of all other nations, by the aid of their ingenious hot houſes: and England is daily decorated by new pleaſure gardens, in a ſtyle truly original. The Engliſh ſuppoſe, that a garden ought to repreſent a beautiful landſcape, formed by nature, and ornamented by art: and not the decorations of a deſert preciſely diſpoſed, and cut into ſpruce figures by the ſhears. On this principle they form their alleys, baſons, ſlopes, woods, groves, &c. as if nature had produced them; regardleſs of ſtrict regularity: and this method has a marvellous effect, eſpecially in an extenſive plan. The deſcriptions and plans that have been lately publiſhed of Chineſe gardens, exhibit alſo ideas that are new and grand in their kind.

X. (9.) Who could have imagined that the preparation of food for man ſhould have produced ſo complicated an art as is that of cookry? Thanks to the rapacious appetite and refined taſte of the ancient and modern Luculli, we have the celebrated treatiſe

treatiſe of Apicius, de re culinari, which informs us of the ſtate of cookery among the Romans; and, for that of the moderns, we have Le parfait Cuiſinier, Le Cuiſinier royal et bourgeois; Le Cuiſinier moderne, by M. Chapelle, and a great number of ſimilar works, in almoſt all languages. But this art and theſe works belong to the univerſal erudition of the glutton, the voluptuary, and the paraſite, who aſſert that *a cook is a divine mortal*; and maintain by arguments plauſible enough, though falacious, that this art is more uſeful, and requires more wit and ſagacity than metaphyſics.

XI. (10.) Let us not here forget to mention an art worthy to be honoured by the whole literary world; an art of all others the moſt pleaſing and moſt uſeful: and of which they make a very juſt eulogy in Germany, by a ſolemn jubilee in honour of its invention: in a word, the *Art of Printing*. This art has never been placed on a rank with mechanic profeſſions; and the man of ſenſe ſtill laughs at the ſuperſtition and ignorance of thoſe prieſts who would formerly have made the world believe, that typography was a dangerous art. It would require more than one volume to ſhew how far this art was known, long ſince, by the Chineſe: in what manner it was invented and improved in Europe by John Fauſtus of Mentz, John Mentel of Straſburg, Guttemburg, Laurence Coſter of Harlem, Nicolas Janſon, Aldus Manucius, who invented the Italian characters; Elziver, Blaauw, Weſtein, and an infinity of able printers of our own days: or if we would deſcribe all the mechaniſm of this art, the various inſtruments, materials, and workmen that are employed, and the knowledge and taſte that it requires. That relation which we have to letters will not permit us, however, to omit this opportunity of giving a public teſtimony to the abilities of the celebrated M. Breitkopf of Leipzig, who, after having carried the typographic art to the utmoſt degree of perfection of which it appears capable, has lately invented the art of printing, by the means

of moveable characters or notes, all ſorts of muſic and that with as much preciſion as taſte and elegance. The mere inſpection of this ſurpriſing art is ſufficient to make every one admire the invention, and be charmed with the execution.

CHAP. XXIV.

DIGRESSION on CHIMERICAL ARTS and SCIENCES.

WHEN meditating on the ambitious views of the human mind, we have frequently ſaid,

Les écarts de raiſon, l'ignorance & l'erreur,
Sont de l'eſprit humain l'ordinaire appanage.
Tout mortel pour monter au rang du Créateur,
Voudroit *ſavoir* beaucoup, & *pouvoir* d'avantage.

The deviations from reaſon, ignorance and error, are the ordinary portion of the human mind. Each mortal, to raiſe himſelf to a rank with his Creator, would be able to know much, and to perform more. And in fact, the ſource of all the chimerical arts, and all the frivolous or pretended ſciences, ſeems to be diſcovered in theſe four lines. The deſire of being highly learned, or at leaſt of appearing ſo, has given riſe to *the art of divination*, and to all thoſe which are dependant on it. The deſire of being powerful and formidable, or at leaſt to appear ſo, in order to ſeem to predict, has produced the *magical art*, and all thoſe that attend it. So much for the origin of thoſe matters; we ſhall now ſee what hiſtory relates concerning them.

II. The ancient inhabitants of Aſia, in general, partook of the ardor of their climate, and the Chaldeans, in particular, were the greateſt viſionaries and

and the pooreſt philoſophers in the whole world. They ſaw that there was evil in the world, and they could tell how to aſcribe it to the All-perfect Being: for they did not perceive, that the terms, good and bad, convey ideas that are merely relative or comparative, like thoſe of great and little; that there could be no ſuch thing as good, if there were no evil by which it might be compared; and that this proceeds from the very eſſence of all beings whatſoever. They therefore ſuppoſed there were two primordial beings, one of which was the author of all good, and whom they named *Oromaſdes*, Divinity or God; and the other the author of all evil, whom they called *Arimanius*, Demon or Devil. They did not perceive that it was a far greater offence to the Divinity to ſuppoſe an oppoſite being, another creator and producer beſide him, than to ſuppoſe that he had produced an evil that was unavoidable and abſolutely neceſſary, and an evil the idea of which is alſo conſtantly relative.

III. When this Arimanius or devil, however, was once invented, they did not fail, according to the laudable cuſtom of the firſt ages, and of thoſe warm climates, to give him a figure, and make him ſerve their purpoſes. This dogma was not ſown in barren land. All prieſts (except thoſe of the Chriſtian religion) have been at all times ambitious and ſelf-intereſted. They have ſought after great importance, great authority, and great riches. The belief of a demon became therefore to the Chaldean pagan prieſts a real treaſure; the foundation on which they built their principal authority, and the ſource from whence they derived their greateſt wealth. Without the aid of their demon they would have been overthrown more than once; and for this reaſon it is that they were conſtantly ſo jealous of this dogma, and alſo drew from it ſuch ſubtle, lucrative and convenient conſequences.

IV.

IV. All the eaſt, and afterwards all the weſt, and in ſhort the whole earth, was ſoon poſſeſſed with this dogma. By conſtantly purſuing earthly ideas, and human notions, the good being was naturally ſuppoſed to reſide at one place, and the bad being at another. To the former they therefore aſſigned a heaven, which they ſuppoſed to be over their heads, and gave him a celeſtial court: to the latter they gave a hell, which they imagined to be under their feet, and aſſigned him an infernal court. From hence aroſe their gods and demi-gods, their devils, demons, and ſpirits of every rank and every kind.

V. But this was not all. This dogma would have been of little conſequence if they had not ſuppoſed a direct, immediate and particular connexion between the infernal court and mankind who inhabit the earth. Now, as no mortal whatever could perceive this connexion by the aid of his ſenſes only, they made of it an occult ſcience, which naturally remained in the hands of the prieſts and prieſteſſes, the magi, the ſoothſayers, the augurs, the viſionaries, the prieſts of the oracles, the falſe prophets, and other like profeſſors, till the time of the coming of Jeſus Chriſt. The light of the goſpel, it is true, has diſſipated much of this darkneſs; but it is more difficult, than is commonly conceived, to eradicate from the human mind a deep rooted ſuperſtition, even though the truth be ſet in the ſtrongeſt light, eſpecially when the error has been believed almoſt from the orign of the world; ſo we ſtill find exiſting among us the remains of this Pagan ſuperſtition, in the following chimeras, which enthuſiaſtic and deſigning men have formed into arts and ſciences: though it muſt be owned, to the honour of the eighteenth century, that the pure doctrines of Chriſtianity, and the ſpirit of philoſophy, which become, God be praiſed, every day more diffuſed, equally concur in baniſhing theſe viſionary opinions. The vogue for theſe pretended ſciences and arts, moreover, is paſt, and they can no longer be named without exciting ridicule in all ſenſible people. By relating

relating them here, therefore, and drawing them from their obſcurity, we only mean to ſhow their futilty, and to mark thoſe rocks againſt which the human mind, without the aſſiſtance of a pilot, might eaſily run.

VI. For the attaining of theſe ſupernatural qualifications, there are ſtill exiſting in the world the remains of,

(1.) *Aſtrology:* a conjectural ſcience which teaches to judge of the effects and influences of the ſtars; and to predict future events by the ſituation of the planets and their different aſpects. It is divided into natural aſtrology, or meteorology, which is confined to the foretelling of natural effects, as the winds, rain, hail and ſnow, froſts and tempeſts. In this conſiſts one branch of the art of our almanack makers, and by merely confronting theſe predictions in the calendar, with the weather each day produces, every man of ſenſe will ſee what regard is to be paid to this part of aſtrology. The other part, which is called judicial aſtrology, is ſtill far more illuſive and raſh than the former: and having been at firſt the wonderful art of viſionaries, it afterwards became that of impoſtors; a very common fate with all thoſe chimerical ſciences, of which we ſhall here ſpeak. This art pretends to teach the method of predicting all ſorts of events that ſhall happen upon the earth, as well ſuch as relate to the public, as to private perſons; and that by the ſame inſpection of the ſtars and planets, and their different conſtellations. The cabala ſignifies in like manner the knowledge of things that are above the moon, as the celeſtial bodies and their influences; and in this ſenſe it is the ſame with judicial aſtrology, or makes a part of it.

VII. (2.) *Horoſcopy*, which may alſo be conſidered as a part of aſtrology, is the art by which they draw a figure, or celeſtial ſcheme, containing the twelve houſes, wherein they mark the diſpoſition of the heavens at a certain moment; for example, that at which a man is born, in order to fortell his fortune,

or

or the incidents of his life. In a word, it is the diſpoſition of the ſtars and planets at the moment of any perſon's birth. But as there cannot be any probable or poſſible relation between the conſtellations and the human race, all the principles they lay down, and the prophecies they draw from them, are chimerical, falſe, abſurd, and a criminal impoſition on mankind.

VIII. (3.) The frivolous and pernicious art of *Augury* conſiſted, among the ancient Romans, in obſerving the flight, the ſinging and eating of birds, eſpecially ſuch as were held ſacred. (4.) The equally deceitful art of *Haruſpicy* conſiſted, on the contrary, in the inſpection of the bowels of animals, but principally of victims, and from thence predicting grand incidents relative to the republic, and the good or bad events of its enterpriſes.

IX. (5.) *Aeromancy* was the art of divining by the air. This vain ſcience has alſo come to us from the Pagans: but is rejected by reaſon as well as Chriſtianity, as falſe and abſurd. (6.) *Pyromancy* is a divination made by the inſpection of a flame, either by obſerving to which ſide it turns, or by throwing into it ſome combuſtible matter; or a bladder filled with wine, or any thing elſe from which they imagined they were able to predict. (7.) *Hydromancy* is the ſuppoſed art of divining by water. The Perſians, according to Varro, invented it; Pythagoras and Numa Pompilius made uſe of it; and we ſtill admire like wonderful prognoſticators. (8.) *Geomancy* was a divination made by obſerving of cracks or clefts in the earth. It was alſo performed by points made on paper, or any other ſubſtance, at a venture; and they judged of future events from the figures that reſulted from thence. This was certainly very ridiculous, but it is nothing leſs ſo to pretend to predict future events by the inſpection of the grounds of a diſh of coffee, or by cards, and many other like matters. Thus have deſigning men made uſe of the four elements to deceive their credulous brethren.

X. (9.) *Chiromancy*, in the laſt place, is the art which teaches to know, by inſpecting the hand, not only the inclinations of a man, but his future deſtiny alſo. The fools or impoſtors, who practiſe this art, pretend that the different parts, or the lines of the hand, have a relation to the internal parts of the body, as ſome to the heart, others to the liver, ſpleen, &c. On this falſe ſuppoſition, and on many others equally extravagant, the principles of chiromancy are founded: and on which, however, ſeveral authors, as Robert Flud, an Engliſhman; Artemidorus; M. de la Chambre; John of Indagina; and many others, have wrote large treatiſes. *Phyſiognomy*, or *Phyſionomancy*, is a ſcience that pretends to teach the nature, the temperament, the underſtanding, and the inclinations of men, by the inſpection of their countenances, and is therefore very little leſs frivolous than chiromancy; though Ariſtotle, and a number of learned men after him, have wrote expreſs treatiſes concerning it.

XI. (10.) In the rank of pretended and dangerous ſciences, we may alſo place thoſe fanatico-myſtico-theologic doctrines, which ſtill remain in the world, and thoſe books which ſpiritual viſionaries have wrote on theſe matters, and which others, equally weak, think they underſtand. We have had a very renowned genius of this kind, in Germany, named Jacob Bohem, and he has had, for ſucceſſors, ſome authors not unworthy of him, and many dark preachers. Theſe are conſtantly a ſet of impoſtors, who cover the truth with impenetrable darkneſs: who pretend to have ſome particular lights, ſecret and occult ſciences, on thoſe ſubjects that are ſo holy and ſo important, and which require the utmoſt perſpicuity. A ſpirit of enthuſiaſm is always concealed in theſe doctrines and writings, and it is a ſpirit that a wiſe legiſlator ſhould endeavour to ſuppreſs wherever it appears. For, to ſpeak plainly, all myſtic theology, except that which is ſanctified by the church, is an abſurd and frivolous ſcience; ſeeing

ſeeing it is equally repugnant to the wiſdom of God, and to human reaſon, to ſay, that the ſacred writers, who were inſpired by the Holy Spirit, have included in their doctrines, beſide the true, rational, clear, and inſtructive ſenſe, one that is myſterious, hidden, allegoric, and involved, which certain viſionaries alone can comprehend, which they alone can diſcover, and which at the ſame time is neither inſtructive nor perſuaſive: or that a book, dictated by the Supreme Being for the ſalvation of mankind, ſhould contain enigmas, which a theologian alone has a right to expound.

XII. In order to obtain a great and formidable power, and to be able to produce ſupernatural effects, mankind have alſo invented,

(1.) *Magic.* This word was at firſt taken in a good ſenſe, and ſignified the art of performing uncommon and marvellous acts, by the aid of certain natural ſecrets, or at leaſt, ſuch as were ſo to the vulgar. The magicians of thoſe days were men worthy of eſteem, who endeavoured to penetrate the hidden powers of nature by lawful means. Magic was aſſociated with the mathematics, with phyſic, and theology. Moſes himſelf, Daniel, Apollonius Tyaneus, Elymas who oppoſed St. Paul, the ſages of Egypt and Babylon, thoſe of the eaſt that came to ſeek the king of the Jews, who was juſt born; and numberleſs other illuſtrious perſonages of antiquity, were all magicians. But in the ſucceſſion of time, theſe magi applied themſelves to aſtrology, to divinations, to enchantments, and witchcraft; and by thoſe means became opprobrious, and their ſcience contemptible, its productions being no longer regarded but as illuſions, mere jugglers tricks. This art is at preſent in very little eſteem, notwithſtanding the diſtinction that is made between natural and ſupernatural magic, and all the books which have appeared, and ſtill continue to appear under the former title; which generally contain ſome pretended ſecrets, and which would be even trifling and puerile, did experience eſtabliſh their

their reality. The authors of theſe ought at leaſt to publiſh them under ſome title leſs oſtentatious, obnoxious, and contemptible.

XIII. (2.) *Necromancy*, or *Negromancy*; an art that would be deteſtable if it were real, and is ridiculous, becauſe it is chimerical: for by this is meant a communication with demons; the art of raiſing the dead; and of performing many other miraculous facts by a diabolical power, and by enchantments. This was the pretended art of Merlin and Fauſtus, and which no longer exiſts but on the ſtage, or in childiſh romances.

XIV. (3.) *Sorcery*, or *witchcraft*, is the third art that pretends to borrow the aid and miniſtry of the devil, and to perform miraculous operations by invoking demons, either in obſcure retreats, or in the darkneſs of the night, or in an aſſembly of wizards or witches, which they call a ſabbat. It would require a large volume to relate all the influence which this chimerical and abſurd art has had on the minds of weak men in all ages, from the creation of the world to the age which immediately preceded the preſent: to what degree credulous people have believed it: in how ſerious and important a manner it has been treated by prieſts, by princes and magiſtrates, and what horrible cruelties they have been induced from thence to commit. Theſe magiſtrates were certainly no conjurers: they no ways reſembled them, but in wickedneſs. Since philoſophy has confined ſorcery to the wardrobe of ancient reveries; and ſince wiſe legiſlators have prohibited the tribunals from exerciſing their powers againſt it, and prieſts from pretending to exorciſms; there is no longer to be found in the world either demon, ſorcerer, witch, conjurer, or ſabbat.

XV. (4.) The ſame ſeverity, however, has not been ſhown to *Alchymy*, though it juſtly merits as great a puniſhment from the prince, and as much contempt from the philoſopher. If alchymy were nothing more than the art of diſſolving natural bodies, and of reducing them to their original princi-

ples;

ples; of ſeparating the uſeful parts of each mixture from the uſeleſs, ſo far from deſerving to be decried, it would be an admirable art; but this is the buſineſs of the moſt exalted chymiſtry, and we ſhould carefully avoid confounding the arts and ſciences. Men have perceived in all ages that by the aid of gold the moſt difficult matters were to be atchieved; that if they poſſeſſed the art by which Jupiter rained gold, they ſhould be able to accompliſh the greateſt enterpriſes, and that they ſhould not even find any diffi ulty in obtaining a Danae. A modern Prometheus, however, in order to create gold, does not attempt to ſteal that celeſtial fire which is ſo neceſſary in the creating of all beings, but contents himſelf with a fire of coals, which he ſtirs and blows till all the gold, which the inheritance or induſtry of his anceſtors have given him, paſſes with the ſmoak up the chimney. The experience of four or five thouſand years has not been ſufficient to cure mankind of this frenzy; and what is more ſurpriſing, is that thoſe, who are reputed philoſophers, countenance this practice, by roundly aſſerting the poſſibility of making gold. Now, if the matter were really practicable, a good citizen ought not to aſſert it, becauſe of the ſmall degree of probability there is of ever diſcovering the ſecret, and the certain ruin that would attend a great number of men who ſhould attempt it, and the very trifling advantage the diſcovery would be to ſociety; for perhaps there is no ſubſtance, no metal more uſeleſs than gold, conſidered in its own nature. What a celebrated author, whoſe memory we otherwiſe revere, has ſaid in his *letters on the ſciences*, with the regard to the philoſophers ſtone in particular, fills us with aſtoniſhment. Under a ſpecious appearance nothing is leſs concluſive than his method of reaſoning. For, 1. Whether all matter be homogeneous, or 2. that all the parts of matter are reducible to a certain number of principles, which form the elements of all bodies, or 3. that all the parts of matter are as various in themſelves as all the different bodies in nature; which

which ever of theſe be the caſe, it is of no importance with regard to the production and generation of compoſite bodies; and the conſequences which he draws from thence may be equally applicable to the production of plants, animals, &c. The ſource of this argument proceeds from a certain ſyſtem in philoſophy applied to natural hiſtory, in which they ſuppoſe that ſtones and minerals are not produced by a regular generation, common to all other material beings: a ſyſtem that we find very difficult to comprehend, and concerning which we have elſewhere ventured to propoſe ſome doubts. For what we might further ſay here on the ſubject of alchymy we refer our readers to the chapter on chymiſtry in the firſt book. This ſcience appears to us in ſo futile a light, that we cannot perſuade ourſelves to make a more ample analyſis of it *.

XVI.

* As we foreſee that what is here ſaid will be liable to much objection, in order to avoid all diſpute about words, we entreat theſe philoſophers to reſolve the following queſtions.

1. How can we make gold, any more than ſilver, copper, iron, lead, ſtones, foſſils, ſhells, &c.

2. How can we make (produce or create) any ſubſtance whatever?

3. Can they conceive that there is in nature two generations, two different manners of engendering; and wherefore?

4. If there be two methods of generation, why ſhould there not be more, 3, 4, 5, 6, &c.

5. Why then do they reject equivocal generation, as a chimera?

6. If there are different generations for ſtones and metals, may there not be alſo for inſects; and why from ſaw duſt mixed with urine may not fleas be generated?

7. Does it require leſs effort to create or produce a ſtone, or a grain of gold, than to make a flea; leſs art to produce a flea than an elephant?

8. The creating of that which is inanimate, or that which appears to us as ſuch, does it embarraſs them leſs than the production of that which is animated?

9. The great or the little, the immenſe or the imperceptible, are they not equal in true phyſics? Is it more difficult to make a rhinoceros than a worm?

10. If

XVI. (5.) The panacea or univerſal remedy, the potable gold, and the quinteſſences, are alſo chimeras that uſually accompany the philoſophers ſtone, and of which the diſcovery is equally impoſſible. It is a circumſtance ſufficiently mortifying to the human mind, to ſee ſo many men (not confined in a mad houſe) employ themſelves in ſearch of theſe: to ſee ſo many impoſtors run about the world, aſſuring mankind that they have diſcovered them; and to ſee ſo many weak mortals believe them on their word. From whence can they derive any precepts or rules for ſuch inquiries? Who can make the analyſis of arts like theſe? Senſeleſs mortals! you would cure thouſands of diſeaſes by one remedy! you pretend to change the order of nature and the decrees of providence! you would perform a perpetual miracle by prolonging the natural duration of beings and the life of man! And can you think that we will countenance ſuch a chimera?

XVII. Men perceiving that they could no longer impoſe on the credulity of their brethren by magic, ſorcery, necromancy, alchymy and the like, have endeavoured to perſuade them that they could, however, perform great matters by *ſympathy*; and have therefore made of it a myſterious art. That appearance of the marvellous which this pretended ſcience contains, has not failed to give it authority among mankind, and eſpecially among the vulgar. It is true, that we ſee in nature many effects, the cauſes of which the moſt profound and ſagacious philoſophy has not been able to diſcover. All theſe have been ranged under the dominion of ſympathy, and the viſionaries and mountebanks have aſſumed full powers, where philoſophers have prudently been

10. If they know how to make gold (that is, to create, or at leaſt to change the eſſence of the elements of matter) they can no longer be ſurpriſed at all the miracles which the Egyptian magicians performed before their king Pharoah in the preſence of Moſes.

been ſilent. They have invented ſympathetic cures for wounds and other diſorders, ſympathetic powders, &c. &c. They have deprived both men and horſes of all power of motion in the middle of a chaſe; have cauſed convulſive or ſwooning fits, and performed a thouſand like matters, at an immenſe diſtance. We will here aſſume an affirmative tone, without fear of being thought preſumptuous. Reſt aſſured, reader, that there is no ſuch thing as ſympathy, properly ſo called, and in the manner theſe quacks underſtand the term. No one body can ever act upon another, in any manner whatever, at a very great diſtance, and where all communication is interrupted by the air, or other intervening bodies. It is impoſſible to reduce into ſyſtem an art or ſcience, or rather a chimera that is founded on no one principle known to any mortal upon earth. We, therefore, rank what Sir Kenelm Digby, and many others before and after him, have wrote on this ſubject, with the frivolous and pretended arts.

XVIII. It ſhould ſeem, that it is on ſuch books as theſe, which treat on fictitious and dangerous arts, that the civil magiſtrate ought to exerciſe his authority; on works that ſerve only to fill the heads of mankind with chimeras, to entice them from their labours or uſeful ſtudies, and to engage them in ruinous enterpriſes. Every book that contains reflections which are injurious to the majeſty of God; opinions that are inconſiſtent with the order of ſociety; atrocious libels on government, or calumnies on private characters, are worthy of the flames; or what were ſtill better, of confiſcation. There are even ſome uſeful and reſpectable prejudices in the world, which a wiſe man and a good citizen will never publicly expoſe; and if any one is raſh enough to attempt it, he is worthy of chaſtiſement. But that the magiſtrates of a nation ſhould be ſuch pitiful reaſoners, as to wiſh to treat a harmleſs philoſopher, who may err in the ſearch of truth, as they formerly treated the poor pretended ſorcerers, and as they would have treated Galileo,

is the moſt conſummate injuſtice and abſurdity. They ſeem to ſay with a loud voice: *Citizens, behold a philoſophical work, which is wrote with ſo much ſtrength of argument, that no one can anſwer it; but ſo dangerous that we are afraid you ſhould know the truth, leſt it might be prejudicial to you. Here, hangman* (what an expreſſion in the free republic of letters) *do your duty!* The treating of errors in philoſophy with too much rigour has impeded the progreſs of the human mind, more than is eaſily imagined, by checking the ſpirit of liberty ever ſince the firſt invention of printing. There is a religion in the world which produces ſingular and very fatal effects of this nature. We will by no means name it, but let a book be wrote on any ſubject whatever, we will engage to tell at any time, whether the author was educated in that religion or not; for there are conſtantly to be ſeen ſome traces of conſtraint, and of certain prejudices imbibed in early days.

CHAP. XXV.

DIGRESSION on SCHOOLS, COLLEGES, UNIVERSITIES, and ACADEMIES.

THE man who confines himſelf to his cloſet is but rarely viſited by the ſciences, the arts and belles lettres. To acquire their intimate acquaintance he muſt ſeek them in thoſe places where Minerva, Pallas, Apollo and the Muſes, have fixed their reſidence. Emulation, that ſtrong impulſe in the career of all our purſuits, ſhould conſtantly attend the man of letters from his early youth to the laſt

laſt period of his life; in the ſchool, at college, at the univerſity, in thoſe employments to which his knowledge may lead him, or in thoſe academies of ſcience to which he may be admitted. Emulation is an animating faculty that reſults from ſociety: and few there are to whom nature has given a genius ſufficiently ſtrong to attain an extenſive erudition in ſolitude; who are provided with wings that can bear them, without guides, without models, without companions or ſupports, to the lofty regions of the empyrean.

II. The moſt ſagacious and moſt benign legiſlators have therefore eſtabliſhed in their dominions, ſchools for the arts and ſciences, academies, porticoes, Lyceums, another Athens; and judiciouſly adapting inſtruction to the age and faculties of mankind, they have founded different inſtitutions for this grand deſign. But far be from theſe venerable, theſe ſacred abodes, where the mind is invigorated and enriched, where the heart is purified and formed to benevolence, where ſocial man is prepared for thoſe functions to which he appears to have been deſtined by his Creator, is enabled to render what nature has made rude and barren, poliſhed, refined, and improved to the greateſt degree poſſible! far from theſe ſanctuaries be all defamers of the ſciences! Let them deplore in the midſt of deſarts, or of uncultivated, ſavage nations, the crime of having endeavoured, though in vain, to degrade the ſciences, the arts, the laws and manners of mankind; let them there lament the misfortune of being poſſeſſed with a paradoxical ſpirit. In giving a general idea of Erudition, we think therefore we ſhould deſcribe the outlines of all thoſe admirable foundations for the cultivation of the ſciences, which do ſo much honour to humanity.

III. *Schools* are either public or private eſtabliſhments for the inſtruction of the youngeſt pupils in the firſt elements of knowledge; in the rudiments of their native language, and ſometimes in Latin; in the firſt principles of religion, &c. In ſome

ſchools

ſchools of Germany the French language is likewiſe taught. Parents, to be free from the care of their children, frequently ſend them to ſchool while yet too young. They ſhould remember, that at ſo early an age the ſprings of the brain are too delicate to be continually ſtretched by attention; and all that a child acquires by the faculty of his memory is at the expence of his genius, ſpirit, judgment, and frequently even of his health. There is at Berlin a grand ſchool which they call *Real*, where, to the languages and the principles of religion, they join inſtructions for drawing, the firſt elements of hiſtory, of the polite arts, mechanics, and of many uſeful employments. This is a very judicious eſtabliſhment; and has produced many excellent ſcholars.

IV. *Colleges* are likewiſe public inſtitutions for the inſtruction of youth; and are moreover endowed with certain revenues. They there teach divine and human learning, in halls ſet apart for that purpoſe, and in what they call *claſſes*; where the ſcholars are raiſed, according to their faculties, and the progreſs they make, from the loweſt claſs to the higheſt; which is called *prima*. All civilized nations, from the Jews and Egyptians down to thoſe of the preſent day, have had their colleges. They there teach not only the languages, but alſo explain the principal claſſic authors; the regent of each claſs pointing out to his pupils, at the ſame time, their various beauties and defects. The firſt elements of philoſophy, and particularly of logic, are likewiſe there taught. In a word, youth are there prepared for the univerſity; the foundation of that edifice of erudition, which a ſtill more ſerious ſtudy is to raiſe, is there laid in their minds: for he who carries nothing with him to the univerſity, will certainly bring no great matters from thence. An eſtabliſhment of this kind is called in Germany *Gymnaſium*, but improperly: for among the Greeks that term was applied to a place ſet apart for bodily exerciſes.

V. We

V. We alſo ſee with pleaſure, many countries adorned with academies or colleges, founded by wiſe and generous ſovereigns, for the inſtruction of the young nobility and gentry. In theſe illuſtrious gymnaſiums they are taught not only the ſciences and belles lettres, but ſuch exerciſes alſo as are proper to their birth and rank, and for that ſtation in the world which they are one day intended to fill. Among all the eſtabliſhments of this kind there are in Europe, we know of none that approaches nearer to perfection than the celebrated Carolinum of Brunſwick: the young gentleman there meets, at once, the moſt able profeſſors of the ſciences, the beſt maſters for the languages, and exerciſes, and, by the favour and indulgence of a very polite court, the moſt efficacious means of attaining a knowledge of the world; at the ſame time that he acquires every kind of erudition which he may hereafter want. The plan of the Carolinum were well worthy to be here given, as the moſt excellent model, if the bounds of this work would admit of ſuch particulars.

VI. *Univerſities* are foundations that have aroſe from the benevolence, the wiſdom, and policy of the beſt of ſovereigns, for the inſtruction of youth in the higher ſciences. They are formed of communities of the different profeſſors in philoſophy, theology, juriſprudence, and phyſic; who each read lectures in public chairs, on the principles of their ſeveral ſciences, to ſuch ſcholars who attend as their diſciples or auditors; and to whom they give, when they have finiſhed their courſes, certificates of their qualifications, degrees, diplomas, and the doctorial habit. Theſe profeſſors, moreover, aſſemble in their reſpective faculties, to decide ſuch caſes as may be preſented to them, and come under their proper juriſdiction: and laſtly, they aſſemble in a body, and by uniting the four faculties, they form, under the authority of curators, a chancellor, a rector of each faculty, and with the c[illegible]

rence of a ſyndic or ſecretary, a treaſurer, and other ſubaltern officers, the ſenate of the univerſity. The firſt book of this work ſhows what are the particular ſciences that are taught in univerſities, and come properly under their direction. But modern practice (and a very advantageous practice it is) has introduced at univerſities, profeſſors of hiſtory, of the principal ſciences that compoſe the belles lettres, ſome of the polite arts, exerciſes, &c. So that a young man, who devotes himſelf to ſtudy, will find at the univerſity the common ſource of all the ſciences; a ſource that flows in various ſtreams, and from whence he may at once chooſe that to which he propoſes particularly to apply himſelf; and at the ſame time drink as much as he thinks proper of all the reſt. This aſſemblage of all the ſciences affords thoſe, who devote three or four years of their life to the acquiſition of knowledge, the greateſt facility, and the moſt ſolid advantages.

VII. The univerſity of Paris is, without doubt, the moſt ancient in Europe. It may be juſtly dated from the time of Charlemagne. That truly great monarch, after having re-eſtabliſhed the eaſtern empire, endeavoured, by every means, to enlighten and civilize his people. Alcuinus, Raban, Johannes and Claudius, diſciples of the venerable Beda, were called to profeſs the ſciences at Paris. This firſt eſtabliſhment was ſucceſſively improved; and in proportion as the ſcales fell from the eyes of the people, who were nearly reduced to the ſtate of mere brutes, under the dominion of the barbarians, the youth of every country of Europe repaired to the univerſity of Paris to learn the ſciences. As the connexion betwen nations, was not then formed in the manner it now is, as neither poſts nor coaches, or other public carriages were yet invented, the univerſity maintained proper meſſengers, who went once or twice every year into the different countries of Europe, carrying with them letters or meſſages from the ſtudents at Paris, and returning with anſwers

ſwers from their relations. The titles of theſe employments ſtill remain in the univerſity, though their functions have ceaſed; and many perſons of rank now ſeek and obtain theſe poſts, in order to acquire thereby the right of *committimus*. But ſince Paris has been crowded with nobility of the firſt rank, courtiers, ſoldiers, lawyers, financiers, &c. ſince it has abounded with public diverſions, and with thoſe pleaſures and diſſipations that are the natural conſequences, it is become a reſidence too noiſy, and too ſeducing for the muſes. Other nations have, moreover, improved on the plan of the univerſity of Paris. Of all the univerſities of Europe, thoſe of Oxford and Cambridge in England appear at preſent to approach the neareſt to perfection. The great men they produce are a better proof than any other argument. We could wiſh always to ſee an univerſity a real city of learning; a place conſecrated entirely to the muſes and their diſciples; that the Greek and Latin languages were there predominant; and that every thing were baniſhed from thence which could cauſe the leaſt diſſipation in thoſe who devote themſelves to letters.

VIII. We ſhall ſay nothing here of public libraries, anatomical theatres, printing-houſes, and other like eſtabliſhments which ought to be found in an univerſity; nor of the regulations and diſcipline that are there to be obſerved. We have treated on theſe matters in our Political Inſtitutes, vol. i. chap. iv. the twelfth and following ſections; to which we refer the reader.

IX. *Literary ſocieties* are aſſemblies of men drawn together by the love of letters; who are united in the cultivating of ſome particular parts of ſcience; who make all their ſeveral labours tend to one determinate point; who are protected by the ſtate, encouraged, and ſometimes rewarded with honours and emoluments by the ſovereign. Such are the Royal Society of London; that which is called *Naturæ Curioſorum* in Germany; that in the ſame

rence of a ſyndic or ſecretary, a treaſurer, and other ſubaltern officers, the ſenate of the univerſity. The firſt book of this work ſhows what are the particular ſciences that are taught in univerſities, and come properly under their direction. But modern practice (and a very advantageous practice it is) has introduced at univerſities, profeſſors of hiſtory, of the principal ſciences that compoſe the belles lettres, ſome of the polite arts, exerciſes, &c. So that a young man, who devotes himſelf to ſtudy, will find at the univerſity the common ſource of all the ſciences; a ſource that flows in various ſtreams, and from whence he may at once chooſe that to which he propoſes particularly to apply himſelf; and at the ſame time drink as much as he thinks proper of all the reſt. This aſſemblage of all the ſciences affords thoſe, who devote three or four years of their life to the acquiſition of knowledge, the greateſt facility, and the moſt ſolid advantages.

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country for the improvement of the language; and many others. These societies commonly fix their assemblies at some determined place; choose a president or director, a secretary, &c. but at the same time they admit learned foreigners to be enrolled with them. Before the connexions between the European nations were solidly established, before the invention of posts, gazettes, and literary journals, before navigation was so much improved, and travelling so much practised by learned men, ere yet the art of printing was established, and libraries were formed, in every country, it was permissible to suppose that the muses favoured certain privileged places; and that the arts and sciences were there cultivated with an exclusive advantage. But since these happy alterations have taken place, the learned, the men of genius, the artists of Europe, and of the whole world, form but one republic, in which the inhabitants of the banks of the Tagus, the Seine, and the Neva, have an equal right. Experience shows that men are born every where with the same organs, the same faculties and dispositions of the mind; and that there is no more difference between their mental abilities, than between the oaks of different countries. National distinctions are, therefore, banished from this common republic. Men of great and refined talents are every where scarce. But to attribute to certain climates an exclusive faculty of producing beautiful poems or paintings, is a capricious notion, repugnant to reason, and daily contradicted by experience. Literary societies act very wisely, therefore, in admitting men of ability, of every country, to be associated with them.

X. *Academies*, in the last place, are learned communities, instituted by sovereigns, to improve, encourage, and recompense those who have distinguished themselves in the republic of letters, and excel in the arts and sciences. These establishments are not intended to instruct the ignorant, but to improve the learned, to promote the further advancement

vancement of letters, and of the arts; and to reward thoſe who therein excel. To be admitted to the honour of being a member of a renowned academy, is to be crowned with the laurels of Apollo: it is to obtain the blue riband in the republic of letters. The royal academy of ſciences at Paris, inſtituted for the cultivation of natural philoſophy, mathematics and chymiſtry: the French academy for promoting the purity of that language: that of medals and inſcriptions: the academies *Della Cruſca* and *Del Cimento* at Florence: the royal academy of ſciences and belles lettres at Berlin, which was projected by the renowned Leibnitz, and founded and perfected by king Frederic; and many others; are immortal inſtitutions, highly uſeful in promoting of human knowledge, and infinitely glorious for their founders. To theſe academies alſo foreigners are admitted.

XI. Were it our lot to poſſeſs powerful authority upon the earth, we would add to theſe brilliant eſtabliſhments yet one more inſtitution; and which, perhaps, would not be the leaſt uſeful. We would found an encyclopedic academy for the promotion of univerſal erudition. It ſhould be compoſed of

3 Members for theology.
3 ——— for law.
3 ——— for phyſic.
3 ——— for ſpeculative philoſophy.
4 ——— for natural philoſophy and mathematics.
4 ——— for eloquence and poetry.
6 ——— for the polite arts.
10 ——— for hiſtory, philology, and literature in general.
4 ——— ſupernumerary members for univerſal erudition in thoſe parts where they might be ſtill neceſſary. Theſe would make in all the number of

40 Academicians. To whom we would add a preſident, and two ſecretaries: and we would endeavour to procure the moſt able profeſſors in every claſs. Theſe illuſtrious men, theſe literati of the firſt order, ſhould have before them a ſyſtem of univerſal erudition; like that of which we have traced the outlines in this work Each of the eight claſſes ſhould labour diſtinctly in thoſe matters that naturally belong to their department; and the produce of their labours ſhould be examined in the general aſſemblies. The deſign of this inſtitution would be to furniſh the world, at the end of a certain number of years, with a complete methodical treatiſe of all the arts and ſciences of every kind of human knowledge. So that each reader would find full information concerning univerſal erudition in general, and every part of it in particular. This work, of more importance than any that has hitherto appeared, might extend to twelve, or perhaps twenty volumes in quarto; and might be enlarged from time to time by ſupplements, containing either new diſcoveries, or eclairciſſements of what had been before given. The public would be thereby enriched with a treaſure that would contain the eſſence of all the knowledge of the human mind. There would be only one book more: but how great would be the value of that book!

CHAP.

CHAP. XXVI.

The HISTORY of the SCIENCES.

HAVING thus finiſhed the analyſis of all the ſciences in the conciſeſt manner we found poſſible, it will be neceſſary, in order to render the ſyſtem of univerſal erudition complete, to add a few words here:

1. On the general and particular hiſtory of all the ſciences, of their origin and progreſs.

2. On thoſe authors who have cultivated or enriched the ſciences, and who may be called the workmen of erudition. And

3. On the principal means by which the knowledge of thoſe authors and their works are to be attained, which are (1) by the criticiſms that have been made on them, (2) by the literary journals, and (3) by libraries, as well private as public.

The conſideration of theſe objects will be the buſineſs of the three following chapters, and which will finiſh this work.

II. Literary hiſtory then informs us of the origin, progreſs, decadence, and re-eſtabliſhment of all the arts and all the ſciences, from the beginning of the world to the preſent day. It is either general, and conſiders erudition in its univerſality; or particular, and treats of each art or ſcience ſeparately.

III. Whenever we ſpeak of mankind, we ſpeak of beings endowed with reaſon, for where ever there are men, there are intellectual faculties. Thus it ever was from the beginning of the world, and thus it will be to the end. The firſt operations of the human mind relate to objects that tend to the preſervation of each individual, and the next are thoſe that ſerve to ſupply his wants. When theſe two objects are gratified, the mind begins to reaſon,

it becomes philoſophic without knowing it, and without deſiring it; reaſon and experience endow it, by inſenſible degrees, with knowledge. The firſt men were naturally occupied in defending themſelves againſt the elements, againſt ſavage beaſts, and other men but little leſs ferocious; and in procuring the mere neceſſaries of life. For this reaſon it is, that every ſavage and uncivilized nation, every people who are in continual wars, every people who are in want of thoſe objects that are eſſentially neceſſary for their ſubſiſtence, ever have been, and will be, ſtupid, ignorant, and without arts or ſciences.

IV. The firſt men, of whom we have any account, were born in Aſia, on that part of the globe which we call, in our ſituation, the eaſt. They were, doubtleſs, born with the ſame faculties of the mind as all their deſcendants. When they had obtained ſecurity and ſubſiſtence, they naturally began to exerciſe their reaſoning faculties. Neceſſity itſelf made them ſoon induſtrious. We muſt conſequently look for the origin of arts and ſciences where the firſt men dwelt, that is, in the eaſt. Hiſtory confirms what reaſon teaches us relative to this matter: it ſhews what was the ſtate of letters in ancient Arabia, in Egypt, Syria, Babylon, Perſia, and among the Phœnicians, the people to whom we owe the invention of writing, and from whom all the arts and ſciences ſeem to have proceeded. It alſo ſhews how far the powers of the human mind were extended, in thoſe firſt ages, by the other nations of the known earth. The monuments that are ſtill remaining of thoſe diſtant times, as for example, the famous ruins of Palmyra, a city of Syria, near to Arabia the Deſart, plainly ſhew that this firſt age of the arts and ſciences ought not to be forgot or deſpiſed; and that the moſt pleaſing inventions are not owing to the Greeks, as the moſt ancient people excelled in the arts, and it was with much difficulty that the Greeks attained an equal degree of perfection; they could even never

never give that air of grandeur to their productions, which we diſcover in the works of their predeceſſors. It is to be imagined, moreover, that nations who excelled in architecture, could not be quite ignorant of the other arts and ſciences, though the length of time has prevented any monuments of them from coming down to us.

V. There is one material remark we muſt here make: It is aſtoniſhing to ſee, in theſe days, men of the greateſt genius, and otherwiſe of the moſt philoſophic temper, poſſeſſed with the notion of the influence of climates, and aſſign to certain regions, more or leſs torrid or temperate, an excluſive power of invention and execution in the polite arts or belles lettres. A belief in ſpectres, in ſympathies, and a thouſand other chimeras that cannot be ſupported by any argument, is equally rational. Whoever will take the trouble to reflect on what we have ſaid in the third and fourth ſections, can no longer entertain ſo ridiculous an error. We are told that the poetry, and all the other expreſſions of the eaſtern nations, breathe a warmth, a certain fire, an enthuſiaſm that is inimitable by the inhabitants of the cold regions of the weſt. In the firſt place, is there, in fact, any great merit in this enthuſiaſm? Thoſe Hebraiſms, thoſe oriental expreſſions, thoſe extravagant hyperboles, forced compariſons, gigantic images, perpetual fictions, that tumid ſtyle, does it all together produce ſuch amazing beauty? It ſhould ſeem, on the contrary, that the more ſagacity mankind have acquired, the more they have quitted this falſe ſublime, have abandoned the project of continual ſoaring among the clouds, have been content to remain upon the earth, and there imitate the operations of nature.

VI. The ancient inhabitants of the eaſt, and the Egyptians, were moreover accuſtomed to expreſs themſelves by hieroglyphics, and by all kinds of images. It was a national taſte of which their ſtyle partook, as well in proſe as verſe. The pſalms of David, and the writings of the prophets are full

of theſe images. It would perhaps be dangerous, and even injudicious to imitate them. Now, if this enthuſiaſm was the effect of the climate, the modern inhabitants of thoſe countries ought to be poſſeſſed of it. But experience proves the reverſe. The Orientals of our days are cold and phlegmatic, and have preſerved nothing of the ancient warmth, but the faſtuous titles of their monarchs. The ancient Greeks were notable babblers, the modern are remarkable for taciturnity. The ancient Romans were grave and thoughtful, warriors, politicians, philoſophers; the modern inhabitants of Rome, and of Italy, in general, are lively and ſplendid, great and florid talkers, but weak in war, ſubtle, refined, induſtrious: characters totally oppoſite. Have theſe climates changed?

VII. The epochs fatal to the arts and ſciences ariſe from four principal cauſes. The firſt is war. A people that are continually in arms, and for ever amidſt the buſtle and din of war, have neither ſufficient opportunity nor reſolution to apply themſelves to the ſtudy and the cultivation of the arts. While Aſia was conſtantly in arms; after Philip, Alexander, and their ſucceſſors, were poſſeſſed with the fancy of being conquerors, when the barbarous and warlike nations entered and eſtabliſhed themſelves in Europe, the muſes, ſtunned by the clamour of war, fell into a profound lethargy. The ſecond cauſe is poverty. A people that are ſurrounded by indigence, are too much occupied with their indiſpenſable wants to buſy themſelves with ſtudy; and if there are any men of uncommon genius, who make the moſt happy advancements, they find in their country neither emulation, encouragement, or reward. In England and Holland, on the contrary, we ſee the arts and ſciences flouriſh under the ſhadow of opulence, and in the midſt of the greateſt commerce. The third cauſe is the abuſe that is made of religion, by debaſing it to ſuperſtition, to fanaticiſm and tyranny; than which nothing is more injurious to the progreſs of the human mind. Thoſe

Thoſe ſhackles, which the clergy ſometimes put on philoſophy, prevent all advancement in learning. The hiſtory of every age and every people ſhew their fatal effects. All is loſt when the church once enjoys this kind of triumph. The annals of the middle age, and of the Grecian empire in the eaſt, ſufficiently prove this aſſertion. The fourth and laſt cauſe is, when a ſucceſſion of ſtupid, indolent, ignorant, trifling, and, at the ſame time, deſpotic ſovereigns, who are enemies to the productions of the mind, reign over a nation for a long time together. The reaſons are too obvious, and the examples too odious to be recited here.

VIII. Place, on the contrary, a nation under whatever climate you pleaſe; let them enjoy continual peace; introduce wealth and plenty among them; confine the authority of the clergy within due bounds; place on the throne a diſcerning prince; or give them able and learned miniſters and magiſtrates, and you will ſoon ſee ariſe, as it were from the earth, men of the greateſt genius, conſummate maſters in every art and ſcience. Theſe are the natural cauſes of the improvement or decadence of the arts: the man of ſenſe will find them without labour, without forming hypotheſes, or having recourſe to illuſions and occult cauſes, or the different nature of climates. But let us return to our ſubject.

IX. *The ſecond age*, or bright period of the arts and ſciences, was the time that preceded the reign of Philip, that paſſed under his reign, and during the firſt years of that of Alexander: a period at which there flouriſhed, in Greece alone, ſuch men of exalted genius as Plato, Ariſtotle, Demoſthenes, Pericles, Apelles, Phidias, and Praxiteles *.

The third age was that of Cæſar and Auguſtus; whoſe memory is rendered immortal by Lucretius, Horace, Virgil, Ovid, Cicero, Livy, Cæſar, Varro, Vitruvius, &c.

* See the introduction to M. Voltaire's Age of Lewis XIV.

The

The fourth age was that of Charlemagne. This monarch, who re-eſtabliſhed the empire of the eaſt, was at once the reſtorer and father of letters: he was himſelf as learned as a man could be at that time; he compoſed ſeveral books, and among others a grammar of his own language; he endeavoured to enlighten, not only his natural ſubjects, but thoſe nations alſo whom he conquered; he made aſtronomical obſervations, and eſtabliſhed ſchools in all his dominions; he enticed learned men into France, and, among others, Alcuinus from England; he reduced the laws and cuſtoms of thoſe countries that were ſubject to his empire into writing: during his repaſts he cauſed the hiſtories of the kings his predeceſſors, or ſome of the works of St. Auguſtine, to be read to him; he drew up the capitularies and ordinances for the church with his own hands; he collected all the ancient verſes that related to the renowned actions of the Germans and French, to ſerve him as memoirs for their hiſtory, which he intended to write; he had the holy ſcriptures tranſlated into the German tongue, &c. It is true that this age favoured ſomewhat of the barbarous ignorance of the times that immediately preceded, and of the wars by which the reign of Charlemagne was continually agitated: but without the aſſiſtance of that great prince, literature had been totally loſt: he ſaved it, collected its ſhattered remains, did all that it was poſſible to do at that epoch, and what perhaps no other man would have done in his ſituation.

X. *The fifth age* was that which is called by the name of Pope Leo X. a period when a private family, that of the Medicis, made prodigious efforts in the re-eſtabliſhment of the arts and ſciences, and which in return concurred in the elevation, in the grandeur and glory of that houſe. So many learned authors, ſo many great men have ſaid and wrote that the arts and ſciences came from the eaſt, from Greece and Conſtantinople, to ſeek an aſylum among the weſtern nations, after the taking of that city

by

by the Turks, that it is not without timidity we preſume to combat that error. Never was there ſeen, however, more fanaticiſm, bigotry, ignorance and ſtupidity, among any people, than in the eaſtern empire at the time of the taking of Conſtantinople. M. Monteſquieu ſays*:

"A groſs ſuperſtition, which debaſes the human "mind as much as religion exalts it, placed all the "virtue and confidence of mankind in a ſtupid "veneration for images; ſo that generals were "ſeen to raiſe a ſiege, and loſe a town in order to "gain an image."——He continues: "When I "think of the profound ignorance into which the "clergy plunged the laity, I cannot help com-"paring them with thoſe Scythians, of whom "Herodotus ſpeaks, who put out the eyes of their "ſlaves, that nothing might divert their attention "from their labours." And further on he ſays: "The fury of diſputation became ſo natural to "the Greeks, that when Contacuzene took Con-"ſtantinople, he found the emperor John, and the "empreſs Ann, buſy in a council that was held "againſt certain enemies of the monks: and when "Mahomet the ſecond beſieged that city, he could "not ſuſpend the theologic animoſities; the council "of Florence engaging their attention at that time, "more than the army of the Turks."

XI. Now let them fairly tell us, what aſſiſtance could be drawn for the arts and ſciences from ſuch futile mortals as theſe? What book is there left of all the lower empire that a man of ſenſe can bear to read? What monuments of the polite arts are there now remaining, or even what traces of them are to be found in Conſtantinople or the eaſt? A vaſt temple of Sophia, the cathedral of the Greek empire, a clumſy building, with ſo little taſte or knowledge of architecture, as to be a diſgrace to the art. No ſtatues or baſs relieves, paintings or ſculpture; neither verſe nor proſe; in a word,

* Cauſes of the grandeur and decline of the Romans.

nothing

nothing has come to us from the lower empire, that does not prove the decadence and diſſolution of the arts and ſciences in thoſe barbarous and ſuperſtitious times. How then could they be tranſplanted from thence into Europe? We know very well that certain enthuſiaſtic Arabs came about that time into Italy, and pretended to great learning; but their writings ſufficiently prove their mediocrity. It was not ſuch people as theſe that brought the arts and ſciences from Aſia into Europe, but it was Leo X. Charles V. Francis I. Henry VIII. and the other great princes their cotemporaries, that encouraged and protected them, and had the ſatisfaction to ſee their benign influence produce men of ability and learning of every kind; ſuch artiſts as Michael Angelo, Raphael, Titian, Taſſo, Arioſto, &c. That in ancient times the arts came from Greece to Rome, we readily believe, becauſe thoſe arts were then cultivated with the utmoſt ſucceſs in Greece: but it is impoſſible to draw any thing from a country where it is not to be had. The re-eſtabliſhment of letters is therefore owing ſolely to the weſtern nations.

XII. *The ſixth and laſt age* is that which M. de Voltaire calls the age of Lewis XIV. It began about the year 1650, and comes down to the preſent day. This age is enriched with all the diſcoveries of thoſe that have preceded it, and has effected more than all the other five put together. The faculties of the human mind have been enlarged to the utmoſt extent, in every part of Europe, and every civilized nation has made the greateſt and moſt ſucceſsful efforts, in carrying univerſal erudition to the higheſt degree of perfection. It is from the general hiſtory of the ſciences that we learn all the particular inventions, diſcoveries and improvements, that have been made in the arts, and in letters during theſe ſix ages.

XIII. Independent of theſe general epochs, literary hiſtory likewiſe informs us of the different revolutions that the arts and ſciences have undergone in each

each particular country. It is here we ſee the origin, progreſs, and actual ſtate of letters in Germany, France, Italy, England, Spain, and, in ſhort, in every civilized country of Europe. It is extended, moreover, to the other parts of the world. There are a ſufficient number of univerſal literary hiſtories in all languages, and among others that of profeſſor Stolle of Jena in Germany. Theſe works are very uſeful, but there are many things in which they are all defective, for they ſpeak more of the authors than of the hiſtories of the arts and ſciences themſelves. It would require a boundleſs erudition, the utmoſt ſtrength of judgment, a refined and ſubtle diſcernment, an exquiſite taſte, and an abſolute impartiality, to compoſe ſuch a work of this kind as we have ſtill to wiſh for.

XIV. In the laſt place, particularly literary hiſtory inſtructs us in the rational hiſtory of the ſeveral ſciences; and this knowledge is indiſpenſable to every man who applies to any particular ſcience with a deſign to make it his profeſſion. The philoſophers ought not, doubtleſs, to be ignorant of the hiſtory of philoſophy, or of the different ſyſtems that have been invented in all ages: the theologian ought certainly to be acquainted with the various revolutions that have happened in his ſcience; the lawyer would be inceſſantly liable to error, in the interpretation and application of laws, without a thorough knowledge of the hiſtory of juriſprudence: the phyſician ought likewiſe to know all the remarkable events that have occurred in his art from the days of Eſculapius to the preſent time; and ſo of the reſt. Whoever ſhall read with attention this analyſis of Univerſal Erudition, will have an idea ſufficiently explicit of thoſe arts and ſciences whoſe hiſtory he ſhould endeavour to know. We have, moreover, in our progreſs marked the principal epochs and revolutions. A work three times as large as this would be ſcarce ſufficient to contain the outlines of the hiſtory of all the ſciences.

CHAP.

CHAP. XXVII.

Of the Knowledge of AUTHORS, and of BIOGRAPHY.

SOLOMON ſaid, more than a thouſand years before the Chriſtian era, *That of making books there is no end.* If we believe the Talmud, the ancient rabbins had innumerable libraries in Arabia. Every one knows that Ptolemy II. king of Egypt, amaſſed more than two hundred thouſand volumes, of which he formed his library at Alexandria; and Demetrius Phalaris, to whom he committed the care of it, promiſed him to make the number ſoon amount to five hundred thouſand. All theſe books are loſt. There are, however, ſtill remaining in the world ſo immenſe a number, that the life of man would be ſcarce ſufficient to read the catalogue: and which would require the lives of many learned men to compoſe. Whoever has read the work of John Albert Fabricius, doctor in theology, and profeſſor at Hamburg, intitled Bibliotheca Græca, in fourteen quarto volumes, which contains an account of ſuch Greek authors only as have come down to us, and the Bibliotheca Latina of the ſame author, will be eaſily convinced on the one hand, that a knowledge of authors (Notitia Auctorum) is indiſpenſable to a man of letters; and on the other, that the ſtudy of this part of erudition is ſo extenſive, that a work like this cannot pretend to give any detail of it.

II. We ſhall endeavour, however, to explain ſome of its firſt principles. The knowledge of authors and their works, forms, as we have ſaid, a part of literary hiſtory. It is divided into univerſal and particular, ſacred and profane, &c. It diſtinguiſhes books and authors,

1. Into

1. Into thoſe of the ancient, the middle, and modern ages; with regard to the time in which the former have been wrote, and the latter have lived.

2. Into theologic, juridical, medicinal, philoſophic, thoſe of literature, philology, &c. according to the matter which each author has treated.

3. Into Hebrew, Chaldaic, Syriac, Arabic, Greek, Latin, German, French, and every other language, ancient or modern, in which any author has wrote.

4. Into proſaic or poetic, according to the nature and ſpecies of expreſſion.

5. Into Pagan, Jewiſh, Mahometan, Chriſtian, &c. according to the religion of each author, and the objects he has embraced.

6. Into ſacred, eccleſiaſtic and profane.

7. Into works that are preſerved, and ſuch as are loſt.

8. Into authentic writings, and thoſe that are ſpurious.

9. Into complete works, and ſuch as are mutilated, or fragments.

10. Into books publiſhed and unpubliſhed.

11. Into printed books and manuſcripts. And

12. Into authors that are called claſſics, common books, and bibliotheques.

III. With regard to the works themſelves, it is neceſſary (1.) to be well acquainted with their titles, (2.) not to miſtake allegorical for natural titles, (3.) when a book has two titles, not to miſtake it for two different works, (4.) not to confound two authors that have the ſame name, as Pliny the naturaliſt, and the younger Pliny, (5.) to know of how many parts or volumes a work conſiſts, (6.) clearly to underſtand the titles that are marked by abbreviations, (7.) to be acquainted with all the different editions of a book, and to know which of them is the beſt, (8.) to know the place, the year and form of each edition, (9.) to know the ſeveral editors, (10.) to know if any particular edition be enriched with notes or comments, with a ſummary, index, preface, &c.

&c. (11.) if all these are good, indifferent or bad, (12) to know who is the author of the notes, or if the work have been published *cum notis variorum*, (13.) if the book be divided into chapters or paragraphs, (14.) if the edition be handsomely printed, with a good paper and letter, and be correct, (15.) if a work be ornamented with plates of any kind, (16.) if it has been criticised, and if the critics have attacked the matter, the style, or the author personally, (17.) if the critics have been competent judges or ignorant, if they have been impartial or not, &c.

IV. The title of *classic* is properly given to those Latin books only whose authors lived in the Augustan age, and a little before or after it, that is, at the time the Latin tongue was in its greatest purity, and which began to be corrupted after the reign of Tiberius. These writers being read in the classes at schools, or colleges, are therefore called classic authors; and are regarded as of great authority. It is not, however, very clearly determined what authors ought to be raised to this rank. Aulus Gellius in his Attic Nights, makes the classics to be Cicero, Cæsar, Salust, Virgil, Horace, &c. There is, however, no determinate rule for this matter; but much depends on the order established in each college for the different classes. From the account we have here given of this denomination, it is evident, that there are also Greek authors who merit, and who in fact have the title of classic given them, such as Thucydides, Xenophon, Demosthenes, Homer, Pindar, &c. For the same reason, they also call St. Thomas the master of sentences, St. Augustine, &c. the classic authors, whom they quote in the divinity schools; Aristotle in philosophy, and so of the rest. It would be both just and highly useful to make choice, in the principal modern languages, of a certain number of authors whose merit is generally acknowledged; to introduce the reading of them in the classes, and to honour them with the style of classic authors; such for example, in the French language,

language, as abbé Vertot, F. Daniel, Patru, Boileau, Racine, Moliere, Voltaire, &c. The ſame might be done in all other languages. And ſince the ſchools have been purged of the reveries of Ariſtotle, what prevents our naming Locke, Leibnitz, Newton, and Wolff, as claſſic authors in philoſophy?

V. It is quite neceſſary to remark here, that the knowledge of thoſe ages and nations of the world which preceded the Greeks, is come down to us only by the informations of the Holy Scriptures, and by the Greek writers. Herodotus is the firſt hiſtorian whoſe works we have. Of Sanchoniathon, or Sanjuniaton, for example, we have only ſome fragments recorded by Euſebius. The works of all thoſe authors likewiſe, who are ſaid to have lived before Homer, as Orpheus, Muſæus, Zoroaſter, Linus, Hermes Triſmegiſtus, Horus, Aſclepius, Dares the Phrygian, Dictys the Cretan, Hanno, the books of the Sibyls, and a number of others, are entirely loſt: what they now produce as their works, are ſpurious pieces, and fabricated very lately. It follows therefore, that all our ancient Erudition can begin only with the Greek authors Thoſe books which lead us to a knowledge of the Greek writers, as well as the Latin, and thoſe of modern authors of all nations, relative to the arts, the ſciences, and doctrines, are therefore the only guides, the only means we can propoſe to thoſe who are deſirous of applying themſelves to this part of erudition. The reſt they muſt learn by their daily ſtudies; and the only advice we can here give them, is not to be prejudiced in favour of any author, ancient or modern; but to read them with circumſpection, and endeavour to diſtinguiſh, in the writers of every age, the falſe ſtone from the true brilliant.

VI. Among an innumerable number of works that lead to the knowledge of books and their authors, we ſhall cite only, 1. Diogenes Laertius, and Eunapius de vitis philoſophorum; 2. Gerard Jo. Voſſius, de hiſtoricis; item de poetis Græcis atque Latinis; 3. Martinus Hanikius, de ſcriptoribus rerum Romanarum

narum & Byzantinarum; 4. Bluntii centura auctorum; 5. Johannis Alberti Fabricii bibliotheca Græca; 6. ejuſd. Bibliotheca Latina; 7. ejuſd. Bibliographia Antiquaria; 8. Wolffii bibl. Hæbraica; 9. the bibliotheque hiſtorique of M. le Long; 10. the bibliotheque poetique of abbé Goujet. In a word, every art, ſcience, and language, has now its bibliotheque or catalogue of books that treat of ſuch matters as relate to it; and F. Labbé, a Jeſuit, has compoſed a bibliotheque of bibliotheques, which contains merely a catalogue of them, and of the authors of all nations who have made catalogues of books. It is manifeſt, that a work like this muſt afford vaſtly more inſtruction on this ſubject, than our limits can poſſibly allow us to give.

VII. It is not leſs important to know the character of an author, than to know his works. For this purpoſe, it is proper to be acquainted with the hiſtory of his life; 1. at what time he lived; 2. in what country he lived; 3. his rank by birth; 4. who were his relations; 5. what was his fortune, ſtation, or employment; 6. if he can be ſuſpected of partiality, or is ſuppoſed to be diſintereſted, with regard to the ſubject on which he treats; 7. what were the principal incidents in his life; 8. what ſect or religion he profeſſed; 9. who were his maſters, colleagues, or cotemporaries; 10. if he was a married or ſingle man; 11. if he travelled, and many other like particulars.

VIII. To the knowledge of books likewiſe belongs that of tranſlations: as whether a work be rendered in a faithful, elegant, and agreeable manner or not; into what language each valuable book has been tranſlated; what are the names of the moſt celebrated tranſlators, as Amiot, Du Ryer, Dacier, &c. in what conſiſts the merit or demerit of each tranſlation, &c. The knowledge of all theſe matters is only to be acquired by much reading and reflection, and by frequenting the beſt libraries. By theſe means alſo, we are enabled to judge of anonymous works,

and

and ſometimes to diſcover the name of an author who may have thought proper to conceal himſelf.

IX. Prohibited books are commonly very rare and coſtly, and at the ſame time are ſcarce ever worth the pains of looking after. We do not know three prohibited works that are worth reading: we ſpeak of impious and irrational works, ſuch as the famous book De tribus impoſtoribus, and the two that reſemble it; or of certain fanatical works, which are at conſtant variance with common ſenſe: or of political treatiſes that have attacked the government at particular periods, which being paſt, they have loſt all their ſatire: or of laſcivious writings, which are calculated to corrupt the morals of mankind; or ſuch works as fill weak and credulous minds with all ſorts of chimeras, as *the Clavicle of Solomon*, &c. All works like theſe are at beſt but matters of curioſity, and for the moſt part excite the readers pity; ſo that we are tempted to exclaim, *is thunder and lightning neceſſary to deſtroy ſuch vermin as theſe?* It is certain, however, that an exorbitant power in the hands of the clergy, and the rigour of the laws in certain countries, have proſcribed many excellent works; to which poſterity will do juſtice, and eagerly ſearch after.

X. The knowledge of *manuſcripts* likewiſe appertains to that of authors. The critical art ſhows the manner of diſtinguiſhing their age and authenticity; of reading and explaining them, and the uſes to which they may be applied. Morhoff, in his Polyphiſtor, has an entire and very curious chapter on manuſcripts; and C. Arnot has publiſhed a diſcourſe De ſelectis doctorum virorum in manuſcripta literaria meritis. The liberality with which the celebrated Magliabechi communicates his own manuſcripts, or thoſe of others, and even renders them public, does him much honour, and has gained him great eſteem among the learned.

XI. Biography is a title given to thoſe books in general, which contain the life, the hiſtory, or actions of illuſtrious men, who are not ſovereign princes; and

and particularly thoſe of learned men and their works; and ſometimes alſo of ſaints. This term is compoſed of two Greek words, the firſt of which ſignifies *vita*, and the other *ſcribo*: this term, however, is but little uſed by the French writers. The biographies of the moſt celebrated men of letters are of infinite uſe in attaining a knowledge of authors: they frequently contain anecdotes that are highly curious, and which cannot with any propriety be introduced in a regular hiſtory. There have been many of theſe wrote and publiſhed in England, which are equally replete with entertainment and inſtruction.

XII. How much is it to be wiſhed, that the reading of theſe biographies, theſe lives of illuſtrious literati, might excite men of exalted genius to exert all their powers in the career of ſcience! But how unfortunate if they ſhould there find motives for the contrary? If they ſhould be influenced by the fate of a Tſchirnhaus, who ſpent all his fortune in labouring, with the moſt happy ſucceſs, to enlighten mankind, and to make his name revered by all future ages; who was the glory of his country, and cauſed it to abound with riches. The avarice of moſt bookſellers is the principal cauſe of the great ſcarcity of excellent works: but avarice, ſtill more than other crimes, carries its proper puniſhment with it: the ſlender fortune of moſt authors will not permit them to labour for glory alone, the laurels of Apollo will but badly ſupport a numerous family: from hence proceeds that vaſt number of unfiniſhed works, paid by the ſheet, which fill the bookſellers ſhops, load the ſhelves of each library, and in the end ruin the proprietors. And you, the arbiters of human fate, there are born in your dominions men of rare genius, of unbounded talents: while they live, you allow them a bare ſubſiſtence, or more frequently ſuffer them to languiſh in penury, and ſometimes die for want. When they are dead you would fain recall them, you would render them immortal by public eulogies

eulogies and ſtatues. Mighty recompenſe! Wonderful munificence! But you are your own enemies: you deprive your ſtate of its moſt valuable ſubjects, and you deprive yourſelves of your brighteſt glory!

CHAP. XXVIII.

DIGRESSIONS

1. On Criticiſm;
2. On Literary Journals;
3. On Libraries.

I. NO man has ever yet known the bare titles of all the books that have been written: and no one can ever pretend to have a diſcernment ſo ſtrictly juſt, and a knowledge ſo univerſal, as to be able to form a true, infallible judgment on all ſubjects, and on every author. It is therefore highly advantageous and neceſſary that there ſhould be in the world, learned, laborious and judicious men, who ſhould make it their buſineſs to point out to the ſtudious part of mankind, ſuch books of each age and nation as deſerve to be known; and by a clear, impartial, and ſkilful examination, to ſhow wherein their merit conſiſts. This ſort of learned men are called critics, and their labours, criticiſms, or productions of the critical art. This art requires, therefore, both diſcernment and taſte, in order to form a juſt judgment of the matter, and the ſtyle of any work. Such was the ſcience of Scaliger, Eraſmus, Geſner, Juſtus Lipſius, Caſaubon, Saumaiſe, &c.

II. Sometimes by the term criticiſm is alſo underſtood a cenſure that is made of a work or an author; that malicious trouble which ſome writers give themſelves

ſelves to find out and publiſh the defects or inadvertencies of an author. This art is far inferior to the preceding, and in which men of very moderate talents are capable of excelling; by its nature, moreover, it has a ſtrong appearance of a depraved temper. A criticiſm of this ſort, when not ſtrictly juſt, degenerates into inſolence, and becomes at once dull and diſguſtful; for, as M. de St. Real obſerves, no critic ſhould be allowed to inſult an author for an imaginary or dubious fault. We do not remember ever to have read more than one good criticiſm of this kind, which is that made by the French academy on the Cid of Corneille, and which for truth and diſcernment, for that method and politeneſs which is every where obſerved, and thoſe intereſting and inſtructive reflections with which it abounds, may juſtly ſerve as a model to all others. This is the manner in which thoſe critics, who are deſirous to cenſure, ſhould proceed. But ſuch ſort of men have ſeldom any capacity for juſt criticiſm. The occaſions are, moreover, very rare, wherein it is allowable to ſearch out, and expoſe to the public view, the faults of a truly valuable work; and never ſhould critics be permitted to extend their cenſures to the perſon of an author, for this is not making inſtructive criticiſms, but rancorous ſatires, and deteſtable libels.

III. Let us return to the former rank of ſagacious critics. All books are conſidered as old or new: by the former are meant ſuch works as have appeared before our time; and by the latter thoſe of the preſent day. A knowledge of the firſt ſort is to be attained from the criticiſms that the literati, hiſtorians, profeſſors of arts and ſciences, have made, and are ſtill making, on them; or from bibliotheques. It is by the literary journals that we are to acquire a knowledge of ſuch works as are daily appearing in the republic of letters.

IV. Moſt countries of Europe, where the arts are cultivated, abound in theſe days with literary journals;

journals; but theſe are very far from bearing all thoſe marks of merit which are neceſſary to render them inſtructive, entertaining and valuable. Theſe journals are no longer wrote by the ancient authors of the Acta Eruditorum of Leipſig: there is now no Bayle, nor any one like him, concerned in writing them. The modern journaliſts are commonly men of little ability, who, being unable to produce any work worth printing, let themſelves out to ſome bookſeller, and then ſet up for dictators of Parnaſſus; ſummons all new authors to appear before their tribunal, praiſe or blame, and finally determine their merit, with a matchleſs effrontery. To what judges are the Monteſquieus, Cheſterfields, Voltaires, Wolffs, Bernoullis, Eulers, Hallers, and many other truly great men, obliged to ſubmit! M. Voltaire has given, in his miſcellanies of literature and philoſophy, *Advice to a Journaliſt:* which they ought every one of them to be able to repeat memoriter. They ſhould well remember, that a literary gazette is like one of politics, in which we look for facts and events that happen daily in the world, and not for the crude remarks of a gazetteer. The public alone has a right to judge of the ſecret cauſes of an event, and of the wiſdom or folly, the equity or injuſtice of the actors, as well as of the value of a book, and merit of its author; and does not require to have it pointed out by a journaliſt.

V. But the beſt, and perhaps the only way of acquiring a true knowledge of a book, is to read it ourſelves. Books are to a man of letters what tools or inſtruments are to an artiſt. What is it that produces ſo great a degree of perfection in the works of art and induſtry in England and France, but the goodneſs of their tools? What is there that concurs more to the perfection of the works of the mind in all countries, than the abundance of valuable writings? Even the moſt ingenious poets would produce inſipid and trifling verſes only, mere traſh, if ſound learning did not appear in their works, amidſt all the brilliancy of expreſſion. The dunce and coxcomb may

therefore deſpiſe books, but the man of ſenſe is convinced, that there is no important knowledge to be acquired without them: he knows at the ſame time, however, that every thing in this world has its bounds, and that there are collections of books of neceſſity, utility and oſtentation, and that the latter are ridiculous.

VI. Libraries are either public or private. The former are collected and ſupported by ſovereigns or ſtates. Theſe cannot be too numerous; they form, ſo to ſay, the archives of the human mind of all ages; and they ſhould furniſh every man of letters with all the inſtructions for which he may have occaſion. They concur very efficaciouſly in the encouragement and improvement of the arts and ſciences in each country: and wherever there is a good public library, the people can ſcarce poſſibly be totally uncivilized. The muſes are fond of thoſe places where they find the moſt delicious nurture for the mind. We cannot therefore wonder to ſee in the Vatican, at Verſailles, Oxford, and ſuch like cities, the moſt numerous and excellent libraries that can poſſibly be formed; and to find that the ſovereigns and magiſtrates permit them to be open to the public at certain ſeaſons, and under the direction of learned and polite librarians, from whom each man of letters may alſo receive information relative to the authors he ſhould conſult on each ſubject. Nothing does more honour to a prince, or produces more advantage to a ſtate, than eſtabliſhments of this kind.

VII. With regard to private libraries, every man of ſenſe will conſult his own abilities in the extent of his library. We are not to ruin ourſelves in the ſervice of the muſes. But as the fortunes of men are infinitely various, there is no tracing limits for each individual. Whenever we find a man pretend to learning and be quite deſtitute of books, we have reaſon to queſtion his pretenſions: and whenever we ſee a ſtateſman, a general, or financier, who has but very little learning, have a numerous

and

and ſplendid library, we have good reaſon to ſuſpect him of oſtentation.

VIII. Whoever has read this work with attention, will be able to form a complete ſyſtem of thoſe ſubjects which ought naturally to be found in an univerſal library. The works of the critics, and the bibliotheques, for every art and ſcience, will inform him of the names of all the celebrated authors who have wrote on each ſubject. Every man of letters has commonly ſome employment, ſome ſtation in ſociety, or ſome kind of ſtudy to which he is particularly attached. It is very natural for a principal part of his library to conſiſt of books relative to his profeſſion or his favourite ſtudy. Thus a prince's library ſhould contain the beſt authors on politics; and that of a man of literature of the moſt celebrated critics. For the reſt, thoſe books, which contain inſtructions for forming a library are ſo very common that we may ſafely refer the reader to them; barely adding, that the continual efforts of the learned to enrich the literary world with new productions, cauſes daily alterations in theſe plans, ſo that a bibliotheque, which appeared very complete at the beginning of this century, is very far from being ſo now. Whoever would collect a judicious and uſeful library, ſhould certainly conſult the beſt journaliſts, and endeavour to ſelect ſuch works as appear the moſt excellent in the republic of letters, and conſequently his library will increaſe as long as he lives.

IX. Thus have we finiſhed our propoſed plan; have completed our ſketch of Univerſal Erudition, that is, of all the knowledge the human mind has been hitherto capable of acquiring. When we conſider the multiplicity and intricacy of theſe objects, and when we reflect on the weakneſs of our own talents, we are ſtill inclined to aſk ourſelves, if we are really arrived at the end of our labour? There may be ſtill ſome ſciences which we have not mentioned, or at leaſt ſome nominal ſcience, though it may be already compriſed in ſome other part of Erudition:

Erudition: but we are attached to things and not to denominations, to real objects and not to frivolous distinctions.

X. *Ye studious Youth*, it is to you we consecrate our labours: sometimes peruse this abridgment. You will read a romance, ancient or modern, of a dozen volumes, and many frivolous and voluminous works. Why therefore can you not read three volumes? But if you would attempt thoroughly to understand all the arts and sciences we have here indicated, know, that neither the life of man, nor the limits of the human understanding, are sufficient for such a project. If you read this work, however, as you read a romance, you will receive but little advantage: but if you shall seriously study it; if by means of it you acquire a just idea of Universal Erudition, and if from amidst this mass of sciences you shall make a judicious choice of those to which you will particularly apply yourselves, you may become truly learned; and perhaps you will owe us some obligation to your latest hour.

FINIS.